

A PRACTICAL
EXPOSITION
OF THE
CATECHISM
OF THE
Church of England.

In Thirty LECTURES.

*Pursuant to the Design of the Late Reverend
Doctor BUSBY.*

By BENJAMIN FARROW,
Rector of Coningtholm in Lincolnshire.

Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ σκεπῶν, καὶ ὃ πρῶτον ἔχει καὶ
λυσιτελεῖ. Demoph.

*Udum & molle lutum est, nunc, nunc properandus,
& acri Fingendus sine fine rotā, — Pers.*

John XIII. 17.

If ye know these things, happy are ye if ye do them.

L O N D O N:

Printed for John Wyatt, at the Rose in
St. Paul's Church-Yard. 1708.

ANATOMICAL
EXPOSITION
OF THE
CATHERISM



THE
ROYAL SOCIETY OF MEDICINE
HAS THE HONOUR TO ANNOUNCE
THAT THE ANATOMICAL
EXPOSITION OF THE
CATHERISM
WILL BE OPENED
ON THE 1st OF JANUARY
1883
AT THE ROYAL SOCIETY OF MEDICINE
11, BEDFORD SQUARE, LONDON, W.

THE PREFACE.

THERE have been so many Books written on this Subject, and some of them by such Eminent Hands, that it may be thought a Piece of Vanity and Presumption, in any one who comes after them to undertake it : But as this was no Discouragment to many that have gone before me ; so neither do I think so well of my own Performance, as to imagine it will be any hinderance to others, who may come after me. On the other Side, I shall rather be glad if what I have done, may excite others to do it better. I know that many Excellent Men have writ incomparably well on this whole Catechism, and many more on the several Parts of it. The Creed, the Commandments, the Lord's-Prayer and the Sacraments, have been such Common Themes, that nothing New can be said on them ; neither do I pretend to it. If I have but only set things in a somewhat different Light, and given them another Turn from what others have done before me, 'tis all that can be expected from me.

As to the Occasion of making these Lectures, it was in pursuance of that Laudable and Charitable

THE PREFACE.

Design of the Late Reverend Dr. Busby, wherein he at once made Provision for the Relief of some of the poorer Clergy, and for the Instruction of Youth in the Principles of Religion. And as I once came in for my Share of that Donative, So I cou'd not satisfy my self without taking some Pains, in discharging the Trust committed to me.

I know not whether it be necessary on this Occasion to take notice of what I have said in the Tenth Lecture, of the vast Extent of the Universe, and of the wonderful Providence of God over it. I have been informed that Monsieur de la Bruyere has writ very finely on this Subject. But as I have never yet seen that Book, neither in French nor English, nor so much as heard of it till long after that Lecture was finished; I hope that if there should happen to be any Affinity or Resemblance between them, yet none will hereafter accuse me of drawing an ill Copy, from so good an Original, which I was never yet acquainted with; and what I have there said, was only the result of my own thoughts, on what I had formerly read on that Subject.

Aug. 5th. 1707.

B. FARROW.

A

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The INTRODUCTION.

Lecture I.

Quest. What is your Name?

Answ. Joseph or Samuel, Mary or Elizabeth.

THIS excellent Catechism consists of four general Parts, and treats of the Four several Subjects following.

1. *The Creed.*
2. *The Commandments.*
3. *The Lord's Prayer,* and
B

4. *The*

4. *The Sacraments.* Of each of which I design, (God willing) to treat at large.

But before I enter upon the first of these, or the Explication of the Articles of the Christian Faith, it will be very convenient and necessary to take notice of those *Preliminary Questions* whereby they are introduc'd: The first of which will be sufficient for this time.

Now the first Question is this, [*What is your Name?*] which at first sight may seem a little odd and insignificant. For whatsoever the *Names* of Persons be, they are all equally obliged to the Duties of Piety and Virtue. But the true design and meaning of this Question, was to put them in mind, and take occasion to treat of that Solemn *Vow* and *Profession* which was made for and by them at the same time when those *Names* were given them.

Now the *Names* of Persons are either *General* or *Particular*.

I. The *General Name* of all those who believe and profess the Gospel, is that of *Christian*. And this Name is very ancient, and began to be used in the Apostles Times; as we read, *Acts* II. 26. *The Disciples were called Christians first at Antioch.* Concerning which, it will not be amiss (according to the Method here taken in this Catechism) to enquire, (1.) To whom this Name was first given, and what is the Design and Meaning of it. And, (2.) By whom it was given to those who were first called by it. And,

(1.) If it be ask'd, what this Name is, or what it signifies, and to whom it belongs? I answer, This Name properly belongs to every true *Disciple of Christ*, and to none else; for it was only the *Disciples* who were called *Christians*. And it signifies a *Follower of Christ*, or such a one as seriously endeavours to *Imitate* him, and to be like unto him. And therefore it highly concerns every one who desires to be called by that Holy Name, to take care to answer that Name and Character by a suitable Life and Conversation. We find that every one pretends

pretends to be a Christian, and the Generality of People will take it very ill if they be not so accounted. But alas ! 'tis to be feared, nay, 'tis too plain and evident, that the greatest part of those so called, are *Christians* only in *Name* and nothing else. How few are there to be found whose Lives are answerable to their Title, and whose Practice is agreeable to their Profession ! What a gross Absurdity is it for those who live in a constant Course of Sin and Wickedness, and indulge themselves in all manner of Vice and Immorality, to pretend to be Christians ? As if that were any thing *like Christ*, or any part of their *Imitation of him*. Whereas the Apostle tells us, (2 Tim. 2. 19.) *That those who name the Name of Christ* (and especially those who desire to have his Name called on them) ought to shew they deserve that Title by *departing from all Iniquity*. But,

(2.) If it be asked, Who gave 'em this Name, or by whom they were first so called ? This will admit of some dispute. For some are of opinion, that it was given them by their Enemies in Scorn and Contempt. For the proof of which they tell us, that sometimes the Heathens called them [*ἄχρηστοι*, or] *Good and Useful Men*, by way of Irony ; as we read in * *Tertullian*. And sometimes they called them [*χριστοφοί*, or] *Christ's Asses*, because they bore his Burthens, &c. But indeed those *Nick-Names* seem to be rather an Argument that the other was a *True Name*, and taken up by *themselves*, or at least given them by their *Friends*. And accordingly we find they gloried in it as their great Honour and Privilege ; insomuch that *Sanctus* the Martyr being ask'd his Name, City and Country, answer'd to all, *I am a Christian*. And † *Julian* (their most inveterate Enemy) endeavour'd afterwards to suppress that Name, and made a Law that they should be called only *Galileans*, as he always did himself. But this will be further

* Cum perperam Christianus pronunciatur a vobis, &c. † Greg. Naz. Invect. 1. in Jul.

evident, by considering the *Time* and *Place*, when and where this *Name* was first given them. And that was at *Antioch*, a large and populous City in *Syria*, which was then a *Roman Province*, and *Petronius* Proconsul there. Now the *Romans* in their *Provinces*, as they seldom made any Alterations in the *Civil Government*, but left the People *free* as they found them; so much less did they meddle with Matters of *Religion*, but every Nation was so far left to the *Liberty of Conscience*, that no Violence was offered by them to any Man upon that account: By which means, both *Jews* and *Christians* (till the time of *Nero*) had the free Exercise of their Religion throughout all the *Roman Provinces*. And tho' the *Jews* liked this well enough for *themselves*, and were not much troubled at the *Heathens*, yet they always grudg'd the same Priviledge to the *Christians*, and were every where stirring up the *Heathens* against them. But for all this, the *Roman Governours*, as much as they could, did always decline meddling with these Matters: As we see in *Pontius Pilate*, *Gallio*, and the *Town-clark*, or *Chancellor* of *Ephesus*. So that 'tis no wonder, if after the Gospel had been *freely* Preach'd, without any manner of Restraint, either upon *Teachers* or *Hearers*, for a whole Year together, by two such Eminent Persons as *St. Paul* and *Barnabas*, in such a great and populous City as *Antioch*, that the Disciples became so numerous, as more openly to profess the *Name* of *Christ*, and after that *Name* to call themselves *Christians*.

And this by the way will help to clear a Mistake of several Learned Men, as well as others, who admire the Providence of God in propagating the Gospel through the whole World, notwithstanding the cruel and violent *Opposition* which they suppose it continually met with. Whereas it plainly appears that the *Christian Religion* was never *Persecuted* any where by the *Heathens*, till the tenth Year of *Nero*, which was above thirty Years after the Death of *Christ*. And accordingly

ingly we find **Tertullian* in his *Apology*, asserts, that *Nero was the first Persecutor of the Christians*. Soon after which he adds, in an exulting manner, † *We look upon it as our Glory to have such a one as Nero for the first Author and Promoter of our Sufferings*. For whosoever knew him, will certainly conclude, that if the Christian Doctrin had not been very excellent, he would never have condemn'd it. And therefore we ought rather to admire the Providence of God in granting so long a time of Liberty for the Propagation of the Gospel, that it might be every where spread abroad, and firmly rooted in the Hearts and Souls of Men, before any Storms of Persecution arose against it. Which is but the same Reflection that was formerly made by || *Eusebius* on this Occasion. For speaking of the Favour that *Tiberius* bore to the Christian Religion, and of his threatening Death to those that accused the Christians, he makes this particular Remark upon it: *That the Heavenly Providence put this into his Mind, to this very end, that the Doctrin of the Gospel meeting with no Impediments at the beginning, might have its free Course through the whole World*. I shall conclude this Head with part of that excellent Prayer in our Liturgy, for the good estate of the Catholick Church; *that it may be so guided and govern'd by God's good Spirit, that all who profess and call themselves Christians, may be led into the way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life*.

But tho' this Name be usually given to Persons at their Baptism, yet this is not the intent of this *Question* in the Catechism, as appears by the *Answer*, whereby every one is oblig'd to declare their particular Name by which

* *Neronem primum hoc dogma Persecutum esse. † De tali supplicii nostri Auctore ac Duce Gloriamur. Etenim qui illum novit, intelligere potest non fuisse Dogma hoc, nisi magnum quoddam bonum esset, & Nerone Condemnatum. || Eccl. Hist. l. 2. c. 2.*

they are distinguish'd from all others. And therefore,

II. There are *Particular Names* by which Persons and Families are distinguish'd one from another. And these are twofold, (1.) *The Surname*, and (2.) *The Christian Name*. The first of which is by some called *Prænomen*, and the other *Renomen*, the reason of which will appear by and by.

(1.) There is the *Surname*, or as it was anciently written and pronounc'd, the *Sire-name*, or the Name belonging to the *Sire*, or Father of the Child. And this is necessary for the distinction of different *Kindreds* and *Families* one from another. And this is called *Prænomen*, as belonging to the Child as soon as ever it is born. But this having no relation to Baptism, or to the Religion which the Child is thereby oblig'd to believe and Profess, is not the Name enquir'd after in this Question. But that is,

(2.) The *Christian Name* (as it is most commonly called) or that Name which is given at *Baptism*, when the Person is admitted into the Church of *Christ*, and professeth himself to be a *Christian*. And this is necessary to distinguish *Persons* of the same Family and Parents one from another. And this is called *Renomen*, upon the account of the Party's being Regenerated in Baptism, and Born anew of Water and of the Spirit. And according to the Custom of the Church of England, we reckon the *Age* of Persons, not from their *Birth*, but only from their *Baptism*, as if they were of no Consideration till then, and that all the time before was not to come into the account. And this (by the way) may be one Argument to induce Parents not to delay the Baptizing of their Children, because (as it may fall out) it may be very prejudicial to them and theirs, even as to their Temporal Concerns, upon several accounts. As in Case of making Wills and Settlements, and of receiving Legacies, and such like.

Now

Now the Use and Improvement we are to make of our particular *Names*, may be learn'd from the various *Ends* why they were given to us. For there is no Man but has some Reason or other to determine his Choice of the Name of his Child, why he pitches upon one particular Name rather than another. And they may be reduc'd to these two Heads.

1. Sometimes there may be a respect to the *Signification* of the Name, and this may be twofold, either as to some *Providence* or *Event*, or some *Grace* or *Virtue* signified by the Word of which the Name is composed. And this was very frequent among the *Hebrews*, as also with the *Greeks* and *Romans*, and our *Saxon* Ancestors. Now if our *Names* were given us upon the account of some *Providence* or *Event*, we ought to make this use of it, that whenever we hear or think of our Name, it should bring to our remembrance that merciful Providence which was the occasion of it, and affect our Hearts with Thankfulness for it; otherwise our Ingratitude will be inexcusable, when we have such frequent Occasions to remind us of it. And if we had our Names for the sake of some *Grace* or *Virtue* signified by them, it concerns every one of us to take care that he be *Vir sui Nominis*, and that the general Course of his Life and Actions be answerable to it. Otherwise whenever Persons call us by our Names, we oblige them to *Mis-call* us, by ascribing to us those Virtues we are destitute of. 'Tis said of *Nabal*, 1 Sam. 25. 25. *That as his Name is, so is he; for Nabal is his Name, and Folly is with him.* But how many are there who have good Names, yet have little or nothing of that Goodness to be seen in their Lives and Conversations. In which Case 'tis a tacite Reproach to us, and ought to affect us with Shame and Grief, whensoever we are called by those Names which we take so little care to deserve.

2. Sometimes these Names may be given in remembrance of other *Persons* who were formerly called by them. And these may be either the Names of some

Holy Men and Women in *Scripture*, or of some of their *Ancestors* and *Relations*. And this has been of daily Use and Practice in all Times and Places. Now if we have the Names of some eminent *Saints* in *Scripture*, this ought to stir us up to the Imitation of the Virtues of those Persons whose Names we bear. Otherwise we shall be a Disgrace to them, and if they were to come on Earth again, they would never acknowledge us for their *Namesakes*, who are so unlike them in our Lives and Conversations. And therefore whenever we hear our own Names, we should reflect on the Holy Lives of those whose Names we bear, and endeavour as much as in us lies to conform our selves to their Pattern, and follow their Example, that so they may not be ashamed to own us for their Brethren, and Heirs of the same Inheritance above. And if we be called after the Name of any of our *Ancestors*, we ought to take care not to degenerate from their Virtues, that so they may receive, as it were a *New Being* in their *Posterity*, and their Memories may be perpetuated and continued from one Generation to another, and at length we may all partake of the same Felicity which they now enjoy.

LECTURE II.

Quest. Who gave you this Name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

FOR the better Explication of this, Four things will be necessary to be treated of. And therefore I shall reduce what I have to say upon it to the following Heads.

1. Of the Use and Name of Godfathers and Godmothers.

2. Of the Right of Nomination of the Child.

3. Of the Time when this Name is given, and,

4. Of the several Priviledges which the Child is then invested with.

(1.) We shall enquire into the *Original Use and Name of Godfathers and Godmothers*. And I find this to have been an ancient Custom in the Church of God, both among *Jews* and *Christians*. For when any of the *Jewish* Children were to be taken into Covenant, and admitted into the Church by *Circumcision*, (as now by *Baptism*) one of those who supplied the place of *Witnesses* held the Child in his arms while it was Circumcised. And we read that some of the Neighbours and Cousins of *Elizabeth*, when they came to be present at the Circumcising of her Child, *Luke* 1. 59. they would have given him a Name, and called him *Zacharias*; tho' that Name did not stand, of which more by and by. Now as to *Christians*, it was the use of the Primitive Church, when most of those that were Baptiz'd were adult or grown Persons newly converted from *Heathenism*, and some of them only *pretended* to be Converted, and to desire to be Baptiz'd, and afterwards, through Malice or Interest Revolted and Apostatiz'd to their former Superstition and Idolatry, to the Scandal and Reproach of the Christian Religion; I say it was the use of the Church then to require *Sureties* for the Persons Baptiz'd, who were as it were *Bound* with them for their good Behaviour, and for their Steadfastness in the Christian Faith and Profession.

And this has still been thought necessary to be continued in the Church at the Baptizing of *Infants*, and that upon a stronger account. Since there must needs be some Christian Friends to bring them to Baptism, and to Answer and Undertake in their stead, who by reason of their tender Age, can neither Answer nor Engage for themselves. But some may say, what need is there for
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'em to be Baptiz'd till they *can* answer for themselves, and so will need no *Sureties* to promise for them? I answer, There will be occasion to explain this more fully hereafter: But in the mean time we ought to remember what has been just now said, That if they *were* at Age to Promise for themselves, yet still it would be necessary to have *Sureties*, for the greater Security of their Performance of it. But here it may be again objected, That this Duty more properly belongs to the *Parents* to engage for their own Children, than to others who have not the same *Opportunities* or *Concern* to perform this Obligation. I answer, The *Parents* are not hereby excluded, being obliged already, both by the Laws of God and Nature, to teach their Children those Christian Duties to which they are bound in Baptism: But 'tis also to be consider'd, that *Parents* may be seduc'd themselves, and so mislead their Children into Errors; or they may be ignorant or negligent in performing their Duty, or they may die before their Children come to Years of Understanding: In all which Cases, 'tis necessary that *others* should be joyned with them, to see to the Performance of so great a Duty. And as to the name of *Godfathers* and *Godmothers*, it cannot be thought improper or insignificant, if we consider, that 'tis their Office and Duty to offer up unto God the Persons Baptiz'd, and devote them to *his* Service; to profess unto God Faith, and Repentance, and Obedience in their Names; and to become bound to God for their Performance of it when they come to Years: And if we also consider the Benefit they receive by Baptism, which is therein to be made the Children of God, of which by and by.

Now for the use of this, it may either have respect to the *Parents*, or the *Sureties*, or the *Children*.

1. As to the *Parents*, it concerns them to be careful in the choice of *Sureties* for their Children, that they be such as understand their Duty, and are likely to be Conscientious in the Performance of it. And therefore those,
who

who by their want of Education or Experience, are ignorant of their *own* Duty (as most young People generally are) are very unfit to undertake, or answer for the Instruction of *others*. And especially those who are Loose and Viscious in their Lives and Practices, and make it evidently appear they take little or no Care of their *own* Souls, are by no means to be intrusted with the Conduct of the Lives and Souls of *Others*.

2. As to the *Sureties*, it concerns them seriously to consider what they undertake, and that 'tis not a thing of *course*, or a *Neighbourly Kindness*, only to comply with Custom and the Orders of the Church; but that 'tis a *serious Matter*, of which they must one day give an account. And especially they ought to examine themselves, whether they have duly perform'd the Vows which were made for *them* in their Baptism; otherwise 'tis but a mocking of God, to pretend to ingage for the Performance of *another's* Duty, when they have been so careless of their *own*. And,

3. As to the *Children*, it concerns them to be very diligent, both in learning their Duty, and Practising of it, remembring what a Solemn Vow and Promise has been made for them; otherwise they do the greatest Injury imaginable to their best Friends, in doing what in them lies to make them forfeit those Obligations they entred into on their behalf. Besides, that whatever Priviledges they might have receiv'd from their Baptism, will signify nothing to *them*, unless they take care to perform the Conditions, and make good the Promises that were then made for them. And thus much for the first Enquiry, of the rest more briefly.

(2.) We shall enquire into the right of *Naming the Child*, and to whom it belongs. Now the Question here being [*Who gave you this Name?*] we are taught to answer, [*My Godfathers and Godmothers,*] or one of them. Whereas indeed the *Right* of Nomination does properly belong to the *Parents*, and especially to the *Father* of the Child. An Instance of this we have in the forecited place,

place, *Luke* 1. 60. Where the Witnesses of the Circumcision of the Child, having called him *Zacharias*, his Mother answered, *Not so, but he shall be called John*; which was afterwards confirm'd by his Father, v. 63. And tho' *Rachel*, in her Pangs, called her younger Son, (of whom she died) *Ben-oni*, *Gen.* 35. 18. yet his Father (we may suppose at his Circumcision) called his Name *Benjamin*, which he bore ever after. But it is also true, that a Father may give away his Right, in this, as well as in other Matters. And 'tis a common thing to oblige the *Sureties*, by letting one of them have the *Naming* of the Child. However, let the Choice of the Name be in whom it will, tho' the *Sureties* may not always give the Name, yet one of them does at least give it in to the Minister; and that I think is sufficient to justify our Church in this Matter.

But here some are apt to scruple this *Answer*, as not being always true, since some who are afterwards conformable enough to the Rites of the Church, yet have had no *Godfathers* or *Godmothers*, being Baptiz'd without *Sureties*; and yet all are oblig'd to make the same *Answer* to this *Question*. But this signifies not much, since the *Catechism* goes upon a *Supposition*, that the Orders of the Church have been duly fulfil'd, and where they have not, yet the Minister and other Witnesses at the Baptism are *suppos'd* to supply their place, and tho' not expressly and formally, yet in effect to Answer for them, that being a thing, which none in Charity will refuse on such an Occasion.

Now the use we are to make of this, is to remind us, that when we receiv'd our Names we were devoted to the Service of God, and are bound to perform what was then promised for us. But of this more under the next Particular.

(3.) We are next to consider the *Time* when this Name was given us, and that was at our *Baptism*, when we were admitted into the visible Church of Christ, and became capable of the Priviledges of it. And this was from

from the Custom of the *Jewish Church* to give the Name at the *Circumcision* of the Child. An Example of this we have had already in the Naming of *John the Baptist*; Luke 1. 59. And also of our Saviour *Jesus Christ* himself, Luke 2. 21. Both which was at the time they were *Circumcised*. And the reason of this was to put us in mind of the *Solemn Vow* that was then made in our Name, and of the Benefits and Priviledges we were then entituled to. Till a Child be Baptiz'd, 'tis but a *nameless thing*, of little regard or consideration. Indeed those of the first Christians who were *grown Persons*, and Converted from *Judaism* or *Paganism* before they were Baptiz'd, must needs have their Names before their Baptism: As also those of the *Ancients* afterwards, who defer'd their Baptism till the time of their Death, through an erroneous Opinion, that Sins committed after Baptism were unpardonable. Yet, as to the former, many of them had their *Names chang'd* at their Baptism, and *new Names* given them, by which they were called ever after.

Now the use we are to make of this (as I have said) is to remind us of the *Solemn Vow* and *Covenant* that was then made for us, and by us. So that whenever we hear or think of our *Names*, we ought seriously to reflect on the *Time* and *Occasion* of our receiving them. We should consider, that we were then devoted to the Service of God, which, if we fail to perform, whenever we are called by our Names, 'tis a tacite Reproach to us for the Neglect of our Duty. And we ought to think it no small advantage that we have so many and frequent Admonitions of it.

(4.) *Lastly*, We are to consider the several Priviledges we were then entituled to, being thereby made the Members of Christ, the Children of God, and Inheritors of the Kingdom of Heaven.

1. We are said to be *Members of Christ*, for being by *Nature born in Sin* (according to that of the *Psalmist*, *Psal.* 51. 5. *Behold, I was shapen in Iniquity, and in Sin did*

did my Mother conceive me? Which is to be understood of that original Pollution which we all derive from our Parents in our Natural Birth) we are born again in *Baptism of Water and the Holy Ghost*, John 3. 5. And thereby are admitted into the Church, and become Members of the Mystical Body of Christ, who is the Head of it. *For by one Spirit we are all Baptiz'd into one Body*, viz. the Church of Christ, 1 Cor. 12. 13.

2. We are said to be the *Children of God*, for being by Nature the *Children of Wrath*, even as others, Eph. 2. 3. (That is, liable to the Wrath of God, and under the Sentence of Condemnation) we are now reconciled to God through Christ, and made his Children by *Adoption and Grace*. Nay, being admitted into the Church, which is the *Sister and Spouse of Christ*, who is also called our *Elder Brother*, it follows by consequence of our Union with him, that we are also the *Children of God*.

3. We are said to be *Inheritors of the Kingdom of Heaven*, for being by Nature Heirs of Death and Hell (since by one Man Sin entred into the World, and Death by Sin, Rom. 5. 12.) We are now made *Heirs of God*, and *Joint-heirs with Christ* of the Kingdom of Heaven, Rom. 8. 17. And thus we are said to be *saved by the washing of Regeneration, and renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs according to the hope of eternal Life*, Tit. 3. 5, 6, 7. Yet we must also remember that all those great Priviledges and Blessings are confer'd on us in Baptism, not *Absolutely*, but only upon Condition that we keep that *Vow and Covenant* then made for us, and by us.

And therefore we ought to be very careful to walk worthy of those Priviledges to which we pretend, and not to boast of those we have no right unto. We pretend to be *Members of Christ*, but how little Communication of Life and Spirit is there from Christ to us, (*and if we have not the Spirit of Christ we are none of his; no Members of his Mystical Body*) since there is so little *Like-ness*

ness and Conformity in us to our Head? Is it not evident to all that many are yet dead in Trespases and Sins? How then can they pretend to be Members of Christ, when they have cut themselves off from his Mystical Body, by a constant Course of Sin and Wickedness? We pretend to be the Children of God, but how little Resemblance have we to him, how little care to please him, and how little fear to offend him? May he not well say, as in the Prophet, Mat. 1. 6. If I be a Father, where is mine Honour? The Apostle tells us, 1 Jo. 3. 10. In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness, is not of God; neither he that loveth not his Brother. So that by our Lives and Conversations 'tis easily known to what Father we belong; and 'tis in vain to pretend to be the Children of God, when we have nothing of his Nature or Image in or upon us. We pretend to be Heirs and Inheritors of the Kingdom of Heaven, but how little of Heaven, or any thing like it appears in our Hearts and Lives! Why are our Minds and Thoughts still groveling on the Earth, and seeking Establishments here below? Why are we so discontented with our Lot and Portion here, when we know we have a better and more enduring Inheritance? If we pretend to be the Sons of a King, why are we so lean from day to day? If we be indeed Heirs of a Kingdom, why do we not raise up our Hearts and Affections to live accordingly? But 'tis to be fear'd that too many of those that pretend to it, have forfeited all their Right to the Inheritance above, and can only expect to have their Portion with the Workers of Iniquity. Let us therefore every one of us be very careful and diligent, that we may approve our selves indeed the living Members of Christ, the true Children of God, and right Heirs of the Kingdom of Heaven.

LECTURE III.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did promise and vow three things in my Name. (1.) That I should forsake the Devil and all his Works, the Pumps and Vanities of this wicked World, and all the Sinful Lusts of the Flesh. (2.) That I should believe all the Articles of the Christian Faith. And, (3.) That I should keep God's holy Will and Commandments, and walk in the same all the days of my Life.

IN this Answer we have the Sum of the *Baptismal Covenant*, and indeed the Substance of all Religion, both *Negative* and *Positive*. That is, not only what we are to *Renounce* and *Avoid*, but also what we are to *believe* and *do*. So that by our Vow in Baptism, we are oblig'd, not only to renounce all *Errours*, but to believe the *Truth*; not only to avoid *Sin* and *Vanity*, but to do the Will of God, and to keep his *Commandments*. The two latter of these, or what we are to *believe* and *do*, I shall have occasion to treat of at large, when I come to consider and explain the first two general Parts of this Catechism, viz. the *Creed* and the *Ten Commandments*. The former of them, or what we are to *avoid* and *forsake*, I shall consider at this time, and they are reduc'd to Three Heads.

1. *The Devil and all his Works.*
2. *The Pumps and Vanities of the World, and,*
3. *The Sinful Lusts of the Flesh.* Of these in their Order, as briefly as I can.

(1.) We promised in our Baptism to forsake and renounce *the Devil and all his Works*. For the better understanding of which, you must know, that by the *Devil*, is meant in Scripture a Collective Body of Apostate

State Spirits, who were once glorious Angels, inhabiting the Heavenly Regions, but by their Pride and Rebellion against God fell from their happy State, and were expel'd out of Heaven, never to return; but were condemned to endless and remediless Misery. Having brought themselves into this deplorable and hopeless Condition, their first and chief endeavour was to seduce *Mankind* into the same Apostacy, and thereby expose him to the same † Condemnation. And it pleased God, (for ends best known to himself) to suffer him to prevail with our *First Parents*, who were thereupon cast out of Paradise, and not only themselves, but all their Posterity were involv'd in a deplorable State of Sin and Misery. Hence comes that Original Pollution of our Nature, that Averseness to Good, and Proneness to Evil, which is too discernable in every one of us since the Fall. And this has been his main Business ever since, to withdraw us from our *Allegiance* to God, that we might be Rul'd and Govern'd by him, who is called the *Prince* of the Power of the Air, and is said to *Rule* in the Hearts of the Children of Disobedience. Now, if we would return (as we ought) to our due *Allegiance* to God our only rightful *Sovereign*, since no Man can serve two Masters, 'tis absolutely necessary, first to *forsake* the *Devil*, that is, to deny his pretended Power, and renounce his usurp'd *Authority* over us. And this is what we have promis'd to do in our *Baptism*: And therefore we ought upon all occasions to resist all his Motions to Sin, and to reject all his Suggestions with Detestation and Abhorrence. But alas! if we reflect upon the *Lives* of most of those who pretend to be Christians, one would think they had quite forgot their Vow in Baptism, or at least took little care to perform it. Since many are apt to *despise* the Devil, as if they had nothing to do with him; when at the same time they are ready

† Solamen est miseris socios habuisse doloris. Virg.

to listen to and comply with every Temptation, and are led Captive by him at his Will.

But here it must be remembred also, that we promised to forsake, not only the Devil, but all his Works. And indeed we cannot be truly said to forsake the Devil, unless we forsake his Works also. For if we frequently do his Works, we thereby declare our selves to be his Servants. And thus our blessed Saviour argues with the wicked and unbelieving Jews, *John 8. 39, 44. If ye were Abraham's Children (as they pretended) ye would do the Works of Abraham. But (says he) ye are of your Father the Devil, and the Lusts of your Father ye will do.* Now the Works of the Devil which we are to forsake, are either,

1. *Magical Arts and Enchantments*, and all sorts of Charms for the Cure of Diseases, or working any other extraordinary Effects; as also pretended Divinations for the discovery of Secrets, or foretelling things to come: All which are too often practis'd by many (especially among the vulgar) who perhaps little think they are at the same time doing the Works of the Devil. And that these are such, is plain and evident, since they cannot be done (to any effectual purpose) without his actual help and assistance. So that whatever People may think of the innocence of these things, they are (tho' without design) the Fellow-workers with the Devil in them. Or,

2. *Spiritual Lusts*, such as Malice, Cruelty, Hatred, Envy, Revenge, &c. These are the peculiar Works of the Devil, being such as his Nature is only capable of. And tho' these be too frequent among many who would take it ill to be thought to learn of such a Master, or copy after such a Pattern, yet they are in some respects worse than other Sins, as having something more of a Malignant and Diabolical Nature in them. Or,

3. *All Sins* whatsoever may in some sense be called the Works of the Devil, as being usually committed upon his Suggestion and Instigation, 1 John 3. 8. He that

that committeth Sin (that is, wilfully, habitually, delightfully and constantly) *is of the Devil; for the Devil sinneth from the beginning*: (That is, he was the first that sinned, and still continues in it, and draws others to it.) And for this purpose the Son of God was manifested, that he might *destroy the Works of the Devil*. And therefore they who still resolve to continue in Sin, do in vain pretend to forsake the Devil, who is the Author of it. But,

(2.) We promised in our Baptism to forsake and renounce *the Pomps and Vanities of this wicked World*. By which we are to understand all the deceitful Allurements of Prosperity, and all the Temptations arising from the Riches, and the Honours, and the Pleasures of this World. And these are called *Pomps*, because of the gaudy Show whereby they are apt to allure and entice us; and they are called *Vanities*, by reason of the Emptiness of Comfort and Satisfaction that is to be found in them; and they are called the Pomps and Vanities of a *wicked World*, upon the account of the mischievous nature of these things to those that trust in them, and dote upon them.

Now, when we are requir'd to *forsake* the Pomps and Vanities of this wicked World, 'tis not to be understood that we are to *leave* the World to avoid them, nor always to *refuse* these Enjoyments while we continue in it: But the meaning is, that we are not to set our Hearts and Affections on them, nor so eagerly to pursue and seek after them, as if they were to be made our *chief End*, and as if we plac'd our only Happiness and Felicity in them. In short, we ought not to look upon these things as our *Rest* and *Portion*, but deny our selves in them, whenever we find they are like to prove a Snare to us, and keep us from minding those things that are better. And this is absolutely necessary for those who have given up their Names to Christ, and hope to be partakers with him of the Inheritance above; because of the inconsistency of a Portion, both here and

hereafter, and because the Vanities of this World are so apt to hinder us from seeking after, and securing an Interest in a better, 1 *John* 2. 15. *Love not the World, neither the things that are in the World: If any Man love the World, the Love of the Father is not in him.*

And this is what we have vow'd in our Baptism, to set light by all the *Pomps* and *Vanities* of this World, that we may apply our whole Study, and Care, and Endeavour to secure an Interest in a better, and to make ourselves meet to be partakers of it. But alas! so far are Men from observing this Vow of disregarding the *World*, that as for the generality of People, 'tis apparent they mind little or nothing *else*. How eager are they in the pursuit of Wealth and Riches, how ambitious of Honour and Preferment, and how are they bewitch'd with the Delights and Pleasures of this World, as if they neither expected nor desir'd any other Portion, nor any other Heaven but what is here below! And yet these are apt to boast of the Privileges they receiv'd in Baptism, in being made thereby Members of Christ, and Children of God, and Inheritors of the Kingdom of Heaven: When 'tis too evident they seldom or never think of their Inheritance, much less take any care to fit and prepare themselves for it. Whereas Christ himself has said, *What is a Man profited if he gain the whole World and lose his own Soul?* *Mat.* 16. 26. And the Apostle has told us, that *they who mind earthly things, their end is destruction*, *Phil.* 3. 19.

(3.) Lastly, We promised in our Baptism to forsake and renounce all the *Sinful Lusts of the Flesh*. Now by the *Flesh*, in Scripture is sometimes meant the *Body* in opposition to the *Soul*, and so by the *Sinful Lusts of the Flesh*, are to be understood the inordinate use of Carnal and Sensual Pleasures. And these become sinful and unlawful, either in the *manner* or the *measure* of them; when they are either plac'd on undue *Objects*, or used in *Excess*. And sometimes by the *Flesh*, is meant that *Corrupt Principle* which is in all Men by Nature since the Fall

Fall, till they be renew'd by the Spirit of Grace ; where-
by even their *Mind and Conscience is defiled* (as the A-
postle speaks) *Tit. 1. 15.* Now these we are to *renounce*
and *forsake* ; that is, we are not to indulge our selves
in Carnal and Sensual Pleasures, but to abstain from
Fleshly Lusts, which *war against the Soul, 1 Pet. 2. 11.*
We are not to pamper our Bodies, nor to make *provi-*
sion for the Flesh, to fulfil the Lusts thereof, Rom. 13. 14.
And this is absolutely necessary, because the Carnal
Mind is *Enmity against God*, averse to his Law and
Will, and 'tis in vain to pretend to *serve him*, while we
continue in *Rebellion* against him. And besides this is
diametrically opposite to that Spirit of Holiness, which
is necessary to fit us for the Kingdom of Heaven.

But alas ! if we look into the World, how few are
acquainted with any such thing ! The generality of
People are immers'd in Sense and Flesh, and have no
Relish or Sensation of Divine and Spiritual things. They
are entirely govern'd by their Appetites and Passions,
and think it a foolish thing to deny them any thing they
crave, if they can by any means obtain it. Whereas
the Apostle has told us, *Rom. 8. 13. That if we live af-*
ter the Flesh we shall die : And our Saviour himself has
said, *That unless we deny our selves, and take up our*
Cross, and follow him, we cannot be his Disciples, Luke
14. 27. And this is what we have promised to do in
Baptism, tho' alas ! there are but very few who take a-
ny care to perform it. And thus we have briefly confi-
der'd this great *Triumvirate*, the *Devil*, the *World*, and
the *Flesh* ; which rule and govern the greatest part of
Mankind, and which must be renounc'd and forsaken, if
ever we would truly serve God, or expect to be happy
in the Enjoyment of him.

LECTURE IV.

Quest. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Ans. Yes verily: and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same to my Life's end.

THIS *Question* is very proper, and seasonable, and necessary to be put to all those that have been Baptiz'd, to remind them at once of their *Obligations* to Duty, and their *Neglects* of it. For tho' all are ready to profess that they are really bound to perform what their Sureries have promised for them, yet if we look into the Lives and Conversations of the generality of People; one would never imagine any such thing; since the whole Course of their Lives is a plain Contradiction to such a Profession, and their own Mouths serve only to condemn them, in owning themselves bound to that which they never intend to perform. But for the clearer understanding this Question and Answer, it will be convenient to divide it into Three general Parts, which I shall treat of in order as they lie in the words.

1. Here is a *Profession* that we are bound to perform what was promised for us at our Baptism, with a renewing of that *Promise* in our own Names.

2. Here is an *Expression* of our *Gratitude* to God for the Benefits of the Baptismal Covenant. And,

3. Here is a *Petition* for *Grace* and *Assistance*, with a *Resolution* implied of *Perseverance* in the same to our Lives end.

(1.) Here is a *Profession* of our being bound to perform what was promised for us at our Baptism, with

a Renewal of that *Promise* in our own Names. For the Question being this [*Dost thou not think thou art bound to believe and do as they have promised for thee?*] The Answer is [*Yes verily, and by God's help so I will.*] Wherein,

1. We own our selves obliged to *believe* as they have promised for us. Now they Promised that we should believe all the *Articles* of the *Christian Faith*, and in particular that *Summary* of them which is commonly called the *Apostles Creed*, of which hereafter. And as their Promise obliged them to take care that we should be duly instructed in the Principles of the Christian Religion, and thoroughly acquainted with them; so we are thereby oblig'd to *own* the same, that being the Badge of our Profession, whereby we declare our selves to be Christians. So that we cannot deny any Article of the *Creed*, but at the same time we must deny the *Word of God* and the *Christian Religion*, and that is a thing which but few are willing to do. But,

2. We own our selves also obliged to *do* as they have promised for us. And indeed 'tis in vain to pretend to *believe* the Truths of Religion, if we do not *practice* accordingly. Now they promised that we should *keep God's Holy Will and Commandments, and walk in the same all the days of our Life*. Not that we are able perfectly to observe and fulfil all the Commands of God, or indeed any one of them as we ought to do. But as their Promise engages them only to the use of the Means to bring us to the knowledge of the Truth, and press us to the practice of it; so our Performance is to be understood with Abatements for Humane Frailty, endeavouring, by God's Assistance to do the best we can, and being sincerely humbled for any Defects or Failure in it.

And this we are oblig'd to by the *Promise* made in our Names for this reason: Because, if a *Promise made to Man* (being lawful and good) does bind, then much more does a *Promise made to God*, which is in the nature

ture of a *Vow*, and the Scripture tells us that *Vows* are by all means to be performed. And if a *Promise* made in *private* does bind, much more does a *Publick Vow* made *openly* in the face of the Congregation, and the Presence of God and his Holy Angels. And besides we not only own our selves bound to what was promised for us in our Baptism, but in this *Answer* we take it upon our *selves*, and renew the same Promise in our own *Names*. And therefore, however some may cavil, as if none could be bound by a Promise made for 'em without their consent, and when they were wholly ignorant of it; yet this can be no Excuse to those who have so often promised the same thing *themselves*, and therefore are all manner of ways oblig'd to the Performance of it.

(2.) Here is an *Expression* of our *Gratitude to God* for the Benefits of the Baptismal Covenant, in these words; [*And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour.*] Wherein we may take notice of two things. For,

1. We are said to be brought into a [*State of Salvation.*] Which is not to be understood, as if all that die Unbaptiz'd could not be *saved*; which would be very hard, when there is no *Contempt* or *Neglect* of this *Sacrament* in the *Parents*, and when there *can* be none in the *Children* themselves. But the meaning is, that by our Baptism we are brought within the *Pale of the Church*, and have a right to all the Priviledges of it. By our Baptism we are also admitted into *Covenant* with God, and upon our Performance of the Conditions of the Covenant, we need not fear but to reap the Benefits of it. And by this we are brought into the *way of Salvation*, having thereby a right (in due time) to all the Ordinances of Christ, which he has appointed as the means of our Salvation. And,

2. We are said to be brought into this State of Salvation [*through Jesus Christ our Saviour.*] because it is he who has *purchas'd* this Salvation for us, by making Satisfaction

tiſfaction to God for our Sins, and bringing us into his Grace and Favour again after our Rebellion and Apoſtacy from him: And it is *he* alſo that has *Inſtituted* this *Sacrament* as an initiating Ordinance, whereby we are admitted into the Church, and obtain a Right to all the Priviledges of it.

Now this requires our higheſt Thankfulneſs to God, as will appear, if we conſider how great a part of the World are utterly deſtitute of the glorious Priviledges we enjoy, being *Aliens from the Common wealth of Iſrael*, and *Strangers to the Covenant of Promise*, without *Hope*, and without God in the World. We might have been born in thoſe parts of the World where the Light of the Goſpel never yet ſhined: We might have been brought forth of ſuch *Parents* as know nothing of God or Chriſt, or the way of Salvation by him. What a Mercy then is it to be born of Chriſtian Parents, and to have ſo many engaged to inſtruct us in the way of Life and Salvation! Yet we ought to conſider withal that it will avail us nothing to be brought into the *Baptiſmal Covenant*, unleſs we take care to perform the *Conditions* of it. It will be no *State of Salvation* to us, if we neglect our part of the *Covenant*, and render our ſelves incapable of the Benefits of it. And therefore we ought daily to be *working out our Salvation with fear and trembling*, and to beg of God to *work in us both to will and to do of his good pleaſure*. And this brings me to the laſt Particular.

(3.) *Laſtly*, Here is a *Petition* to God for his *Grace and Aſſiſtance* that we may *continue in the ſame to our Life's end*. Which ſhews that 'tis poſſible we may not continue in it, and 'tis but too evident that the greateſt part of the World do fall from it. And yet this continuance in well doing is abſolutely neceſſary to our Salvation. For 'tis only ſuch as *endure to the end that ſhall be ſaved*, Mat. 10. 22. *He that putteth his hand to the Plough and looketh back is not fit for the Kingdom of God*, Luke 9. 62. Nay, 'tis better never to have known the

the way of Righteousness, then after knowledge to depart from it, 2 Pet. 2. 21. But tho' we ought to be *constant, immoveable, always abounding in the work of our Lord*, if we expect that our Labour should not be in vain; yet we are not to venture upon this in our own Strength, but to go to God for Grace and Assistance, that we may be kept by his mighty power through Faith unto Salvation. Neither on the other side are we to rely on the Grace of God without our own Endeavours. And therefore it will be but a *mocking of God*, to pretend to Pray for his Grace and Assistance, unless we take care to improve the Means of Grace we daily enjoy; lamenting our frequent Backslidings and Breach of Covenant, and resolving upon new and better Obedience for the time to come. And if we be careful to comply with the Grace of God in this great Work, we need not doubt but his Grace will concur with our Endeavours, and be effectual for our Salvation.

A PRACTICAL
 EXPOSITION
 OF THE
 CATECHISM
 OF THE
Church of England.

PART I.
 Of the CREED.

LECTURE V.

I believe in God the Father Almighty, Maker
 of Heaven and Earth.

HAVING dispatch'd those *Preliminary Questions*,
 which were thought necessary to lead us to the
 Principal Matters contained in this *Catechism*, we are
 now come to the *Body* of it. And that (as I have said)
 is divided into four general Parts, treating,

I, Of

1. *Of the Creed.*
2. *Of the Commandments.*
3. *Of the Lord's Prayer.* And,
4. *Of the Sacraments.*

In the two first of these we are taught what we are to *believe* and *do*, as they are sum'd up in the *Creed* and the *Ten Commandments*. And since we can neither *believe* nor *do* any thing as we ought, without the Assistance of Divine Grace, in the two latter we are taught the use of the *Prayer* and of the *Sacraments*, as the Means God has ordained for the conveyance of his Grace into our Souls, to enable us, not only to *believe* in him, but also to *love* and *obey* him in an acceptable manner.

I. I shall now enter upon the first of these, which (as you may remember) was the second thing promis'd for us at our Baptism, *viz.* *That we should believe all the Articles of the Christian Faith*; the Sum of which is contained in that which is commonly called the *Apostle's Creed*, which we are now to consider and explain.

And first, as to the name of it, a *Creed* is the same thing as a *Belief*, being deriv'd from the first word of it in Latin, which is *Credo*, *I believe*; and here in our Catechism we are bidden to *rehearse the Articles of our Belief*. So that the *Creed* is a brief Summary of the chief Heads of the Christian Religion, which we are bound to believe as necessary to Salvation. And it is most commonly called the [*Apostle's Creed*,] not only because it contains the Sum of that Doctrine which the Apostles taught and Preach'd, but as being compil'd, either by the *Apostles*, or Apostolical Men, and consisting of *Twelve Articles*, according to the number of the *Twelve Apostles*. But that each of them compos'd those single Articles, which by some are ascrib'd to their Names, is a meer groundless Conjecture. Since if it was compos'd by the Apostles, no doubt but they are all joyn'd together, and were equally concern'd in all the parts of it. And there is a Tradition reported by *Ruffinus*, *St. Hierom* and others, that after the Ascension of Christ,

Christ, and Descent of the Holy Ghost upon the Apostles, when the time came, that according to the Command of Christ, they were to scatter themselves abroad, and to go and teach all Nations, they agreed among themselves to draw up a *Summary of Faith*, or a *Body of Doctrine*, which they should all be oblig'd to keep themselves unto, lest by Distance and Separation one from another, there might arise some Difference in the Substance of their Preaching : And that this is that Sum or Abridgment which they all concluded upon, and from thence has been ever since called the *Apostle's Creed*.

Now the *Creed* may be divided into three general Parts, according to the *Three Persons* in the Blessed Trinity.

1. The first Article is concerning *God the Father*, and the *Creation* of the World.

2. The next Six Articles are concerning *God the Son*, and what he did and suffer'd for our *Redemption*. And,

3. The last Five Articles are concerning *God the Holy Ghost*, and his *Sanctification* of the Church in order to Glory.

(1.) I shall begin with the First Article, concerning *God the Father*, which will be sufficient for this time. And to avoid any curious Logical Division of the Words, I shall take them in order as they lie, thus [*I believe in God the Father Almighty, maker of Heaven and Earth.*] Wherein we see first *who* is to believe, and then *what* is to be believed : And this runs through every Article.

And here we are first to take notice of the Person believing and professing this Belief [*I believe.*] That is, I, and not *we* ; I, and not *another* ; I, for my self ; *you*, for your self ; and *he* for himself. In Prayer we are taught to say [*Our Father which art in Heaven,*] and [*Give us this day our daily Bread,*] &c. Because we are to pray, not only for our *selves*, but for *others* ; as we also reap the Benefit of *other's* Prayers with us and for us, present or absent, as well as our *own*. But here it is otherwise. For as every one must believe for *himself* and not

another, so none but himself can declare this Belief, because no one else can certainly know whether he believes or no. And therefore it concerns every one of us to be very careful that we speak true, and do not give our Hearts and Consciences the lie, in saying we believe what we do not; or at least in speaking rashly, without considering whether we really believe as we profess to do. Otherwise the frequent Repetition of the Creed is but a Mocking of God and Man, and a deluding our own Souls.

In the next place, we are to consider what is here meant by [*believing*.] And that is not only an Assenting to the Truth of what God has reveal'd concerning himself in his Word, for this the very Devils may do as well as we, as St. James tells us, Ch. 2. 19. *Thou believest that there is one God, thou dost well (yet) the Devils also believe and tremble.* But it implies the placing our Hope, and Trust, and Confidence in him; and therefore we are said to believe [*in*] God the Father, and [*in*] Jesus Christ, and [*in*] the Holy Ghost. Or if you will, there is a different Assent required of us, with respect to the different Objects of it. And so with respect to the Nature of God 'tis a Reverential Assent, with respect to his Precepts 'tis an Obediential Assent, with respect to his Threatnings 'tis an Awful Assent, and with respect to his Promises 'tis a Fiducial Assent that is requir'd of us. In short, we must not only believe, but our Faith must have an Influence upon our Hearts and Lives. For Faith without Works is dead, as the Apostle speaks in the next Verse. That is, a bare Belief of the Gospel (in opposition to Jewish or Heathenish Errors) without Gospel Obedience, is but a dead Faith, and will not profit him that has it; being unable to convey any Spiritual Life, or to entitle us to Life Eternal. And therefore we are to shew our Faith by our Works, v. 18. And to prove the Sincerity of our Belief of the Gospel, and Resolution of Obedience, by the actual Performance of what is requir'd in it.

The

The next Word to be consider'd is [GOD,] in which it is implied.

1. *That there is a God*, which is so evident both from *Scripture* and *Reason*, that none but a *Fool* will deny it, (*Psalms* 14. 1.)

2. *That there is but one God*: And this is also evident from *Scripture*, *Deut. 6. 4. Hear O Israel, the Lord thy God is one.* And it may also be prov'd by *Reason*, since the very Notion of God implies a Being infinitely Perfect, and that can be but *one*. And the Nicene Creed is plain, *I believe in one God.* But,

3. *What God is* we are not able to comprehend. *Simonides* the Philosopher being ask'd, *what God was?* took a days time to consider of it, and after that requir'd another, and then another, and at last was forc'd to give it over, finding himself still further and further off, the more he thought of it. God has no *Genus*, no *difference* (as the Logicians speak) and therefore cannot admit of any perfect *Definition*. All that we know of him is, That he is a *Spirit*, with some of his Attributes, which will fall under Consideration by and by.

Now this First Article is concerning *God the [Father,]* which Title is to be understood here with respect to his *Son Jesus Christ*, and not to *us*: And this leads us to the Consideration of the Blessed *Trinity*. For tho' there be but *one God*, yet there are *three Persons* in the Godhead, the *Father*, the *Son*, and the *Holy Ghost*; and these are all Co-equal and Co-eternal. A proof of this we have in the Baptism of Christ: Wherein there was the Person of the *Son* Baptiz'd, the Person of the *Father* speaking from Heaven, and saying, *This is my beloved Son in whom I am well pleased*, and the Person of the *Holy Ghost* descending like a Dove and lighting upon him, *Mat. 3.* Another we have in the Commission given to the Apostles, to go and teach all Nations, Baptizing them in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*, *Mat. 28.* And a third (to name no more) in that Apostolical Benediction, *2 Cor. 13. last. The Grace of our Lord*

Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen. Now for the Illustration of this Mystery of the Trinity, tho' it be a very difficult matter, yet several Learned Men have attempted it. But at present I shall only mention this one of St. Austin: That as the Understanding, the Will, and the Memory, are three Faculties in one Mind; so the Father, Son, and Holy Ghost, are three Persons, yet but one God. And for the Distinction of Persons, I shall only remind you of what is said of it in the Athanasian Creed: The Father is made of none, neither Created nor Begotten; the Son is of the Father alone, neither Made, nor Created, but Begotten: and the Holy Ghost is of the Father and of the Son, neither Made, nor Created, nor Begotten, but Proceeding.

The next thing to be consider'd, is, that God is [Almighty.] Which is not to be understood, as if he could do all things without Exception: For the Scripture says, He cannot Lie, Tit. 1. 2. And, that he cannot deny himself, 2 Tim. 2. 13. In a word, he cannot Sin; for to Sin is not an Argument of Power, but of Weakness, as we see in our selves. Neither is it to be understood as if his Power were only restrain'd by his Will: For tho' it be said, He doth whatsoever he will, Psal. 115. 3. Yet it does not follow that he can do no more. For it is said, That God was able of those Stones to raise up Children to Abraham, Mat. 3. 9. Yet he would not. To which agrees the Saying of one of the * Ancients, Tho' whatsoever he will do, that he can; yet it does not follow, that whatsoever he can do, that he will.

But to set this matter in a clearer Light, you must know there are two sorts of impossible things.

1. Such as imply a Contradiction, and therefore are in their own Nature impossible: For two Contradictions

* Quicquid vult, potest, non tamen quicquid potest vult.

cannot be both true, as *to be* and *not to be*, to do a thing, and not to do it at the same time.

2. Such as imply a *Passive Power*, not incident to God, as to *Sin*, to *Die*, or the like, which argue not *Power* but *Weakness*. For tho' these things be in Nature, and to *Creatures possible*, yet to the Nature of *God* they are *impossible*.

Now these two sorts of things being excepted, we may affirm that there is nothing so *impossible* to Men and Nature, but that with God it is *possible*. And therefore he is called *Almighty*, not because he can do *all* things whatsoever, for we see there are *many* things which he cannot do; nor yet because he *can* do as much as he *will*, for his *Power* reaches further than his *Will*; but because he is able to do whatsoever is neither in its *own* Nature, nor to *his* Nature *impossible*, whether he will it or no. And this is what is implied in our Saviour's words, *Mat. 19. 26. All things are possible with God*. And this being an Attribute belonging to the *Deity*, tho' it be here ascribed only to the *Father*, yet it is also to be applied to the *Son*, and to the *Holy Ghost*. As it is plain in the *Creed of Athanasius*: *The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty; and yet they are not three Almighties, but one Almighty*.

Now for the use of this, If God be Almighty, as we are taught to believe and profess.

1. It ought to strengthen our *Faith* in his *Promises*, since whatsoever he has promised, he being Almighty, is able to make it good. *For there is nothing too hard for the Lord*, Jer. 39. 17. He is great in Counsel, and mighty in Working, and sheweth Loving-kindness unto thousands, and recompenseth the Iniquity of the Fathers into the Bosom of their Children after them.

2. It ought to encourage us in *Prayer*, for he that is Almighty, is able to do *abundantly for us above all that we can ask or think*, Eph. 3. 20. As there is nothing too hard for him to do, so there is nothing too great for him to grant, if he know it fit for us and we for it.

*Thy Father could
Quickly effect what thou dost move,
For he is Power; and sure he would,
For he is Love. Herb.*

Nay, he often makes his Blessings to exceed our very Thoughts and Desires, as he did to *David*, 2 Sam. 7. 19. And to *Solomon*, 1 Kings 3. 13.

3. It ought to deter us from *Sin*, since he has Power to punish all our Iniquities.

* *His Power is Infinite*; and therefore we ought to fear him, who cannot only kill the Body, but is able to cast both Body and Soul into Hell, Mat. 10. 28. And,

4. It ought to comfort us in all our Afflictions, since our Condition can never be so ill, but *Almighty Power* is able to relieve us.

† *There is no end of his Power, but he does whatsoever he will.* He can help our Infirmities, and heal our Diseases, and succour us in Danger and Distress, and supply our Wants and Necessities, whatsoever it be that we stand in need of.

In the next place, we are to consider God as [*Creator of the World,*] or [*Maker of Heaven and Earth.*] And this also is to be ascrib'd to the whole Trinity, as appears, Gen. 1. 1. *In the beginning God Created the Heaven and the Earth.* Where the word *Elohim* is the Plural Number, and the Verb in the Singular. And 'tis said, v. 26. *Let us make Man:* Which cannot be meant as spoken to the Angels, because it is immediately added [*in our Image, and after our Likeness,*] and Man was not made in the Image of Angels, but of God. Now to *Create* is to make something out of nothing, which is

* Τοῦ γὰρ πατρὸς ἔστι μέγιστον. Hom.

† — Immense est, finemq; Potentia Cœli

Non Habet, & quicquid superi voluerit, peractum est. Ovid.

peculiar to God alone. Men may alter the *Fashion* of things from one *Form* to another, but there must be some *precedent Matter* for 'em to work upon. But as God Created the *Heaven* and the *Earth*, and *all* that in them is, there could be no *precedent Matter* to make them of, and so they were made out of *nothing*. Yet we are not to think that every *individual* thing was produc'd immediately out of *nothing*: For we read of a *Chaos* or confus'd Mass of Matter, out of which he form'd the *World*. But then this *Chaos* was first *Created* by him, in order to the Production of other things. In a word, God made *Something* out of *Nothing*, and of that *Something*, *all things*. But there is yet something more implied in this word *Creator*, viz. That as God by his Almighty Power has of nothing made all things, both Heaven and Earth, and all that is contained therein; so by the same Power he still *Sustains* and *Governs* all things.

In the last place, we are to consider what is here meant by [*Heaven and Earth*.] Now you must know that in the *Hebrew* Language there is no single word to signify the *World*, or the whole System of Nature; and therefore they are forc'd to express it by Enumeration of the Parts. As in that general account of the Creation of the World, Gen. i. i. 'Tis said, *In the beginning God Created the Heavens and the Earth*. And under these is also included all the *Furniture* and *Inhabitants* of them: And therefore in the Nicene Creed, after [*the Heavens and the Earth*,] it is added [*and of all things visible and invisible*.] Now by the *Heavens*, is meant not only the *visible Heavens* which are expos'd to our view, but also those pure *Ætherial Regions* which are the Habitations of *Angels* and glorified *Spirits*. And under the Creation of the Heavens is included also the Creation of *Angels*, both good and bad. That is not only those who are now the *Attendants* of the great King, and employ'd by him in various *Services*, and in particular to Minister to those who shall be the Heirs of Salvation; but also

those who are *fallen* from their happy State, and delight in nothing but Evil; who are yet Over-ru'd and Govern'd by him, and can do nothing without his leave and permission. And by the *Earth* is meant not only the Earth it self, but also the *Products* and *Inhabitants* of it, and in particular *Man*, appointed to be the Lord and Governour of it. All which both in Heaven and Earth are still under the Care and *Providence* of God, not only to preserve and uphold them in being, but to dispose and order them as he will.

Now this Consideration that God is the Creator of Heaven and Earth, of Angels and Men, and that he Sustains and Governs all things, will teach us several useful Instructions. As,

1. That we ought to *Serve* and *Worship* God, and obey his *Laws*, and do his *Will*, as being the great Lord and Creator of all, from whom we receive all that we are, and all that we have in the World. 'Tis *he that has made us* (says the Psalmist, *Psal. 100. 3.*) and not *we our selves*; and therefore we are his *People*, and 'tis fit and reasonable we should be under his Dominion and Government.

2. That we ought to behave our selves with all *Humility* and *Reverence* in our *Addresses* to him, since we have not to do with an Earthly Prince or Potentate, who, tho' never so great is but a Creature like our selves, but with our *Maker*, from whom we had our very Being, and without whom we cannot subsist one moment. We have to do with him who is *the Blessed and only Potentate; the King of Kings, and Lords of Lords*, 1 Tim. 6. 15. And therefore if we would serve him acceptably, it must be with *Reverence and Godly Fear*, Heb. 12. 18. *For the Lord is a great God, and a great King above all Gods*: Therefore we ought to *Worship and fall down, and kneel before the Lord our Maker*, Psal. 95. 3, 6.

3. That we ought to *commit our selves unto him as to a Faithful Creator*, 1 Pet. 4. 19. Who having made us, is able to do for us, and will dispose of us, as he knows

will

will most conduce to our Eternal Good and Welfare. And therefore we ought to resign our selves and all we have entirely to his Disposal and Government; and to *trust in the Lord forever, for in the Lord Jehovah is everlasting Strength, II. 26. 4.*

4. That we ought to *rely* upon his *Providence*, who sustains and orders all things with Infinite Wisdom, Love, and Goodness, and will not be wanting in his Care of any of his Creatures. He rules in the highest Heavens, and can appoint his Holy Angels to watch about us for our Safety. And the Earth also is the Lord's, and the fulness thereof, and he disposes of it to whomsoever he will. And if we love and please him, we shall not want a comfortable share of it till we come to a better.

LECTURE VI.

—And in Jesus Christ his only Son our Lord.

THIS and the Five following *Articles* are concerning *God the Son*, and what he did and suffer'd for our *Redemption*. Wherein, First, we have a Description of him under several Names and Titles, which are all compriz'd in this Article.

1. *Jesus, or a Saviour.*

2. *Christ, or the Anointed.*

3. *The Son of God.* And,

4. *Our Lord,* The Consideration of which may suffice for this time.

(1.) We are to consider the Name [*Jesus,*] which signifies a *Saviour*. For the better understanding of which you must know, That when God had Created Man in a State of Innocence and Happiness, he entred into a Covenant of Life with him upon Condition of perfect Obedience. But our first Parents soon broke this

Covenant, and by sinning against God in eating the forbidden Fruit, involv'd themselves and all their Posterity in a deplorable State of Sin and Misery. For hereby we all became liable to the Wrath of God and Eternal Death and Destruction, and not only unable to appease his Anger, but unwilling to seek for Peace and Reconciliation; and even when 'tis offer'd, we still persist in our Rebellion against him. Now in this Case, unless a Saviour had been found out, who was both able and willing to pay our Ransom, and Expiate our Offences, and make up the Breach between God and us, we had been lost and undone for ever. And to this end he must be God and Man in one Person, to render his Mediation effectual. For he must be Man, that he might suffer in our stead the Punishment due to our Sins; and he must be God, to give a Value and Merit to his Sufferings. And this could be none but the Second Person in the Blessed Trinity, and therefore it pleas'd Almighty God out of his infinite Mercy, Love and Goodness to fallen Man, to send his dear and only Son into the World, to take our Nature upon him, that he might suffer in our stead, and save us from that Wrath we had most justly deserved; and to be made Sin for us, that we might be made the Righteousness of God in him.

And this Name *Jesus* (or a Saviour) was given him by the Angel before he was born, *Mat. 1. 12.*—*And thou shalt call his Name Jesus, for he shall save his People from their Sins.* And here I might shew,

1. That he is a Saviour, this being the very end of his coming into the World, and the reason of his Name, as we heard just now. And the Apostle tells us, *that he is able to save to the uttermost all those that come unto God by him, Heb. 7. 25.*

2. That he is the only Saviour, since he alone has all the Qualifications necessary for the accomplishing this Salvation. Now the Conditions or Qualifications of a true Saviour are these. (1.) That he be true Man, because Justice requires that Satisfaction should be made

in

in the same nature that sinned, and that he might be capable of suffering in our stead. (2.) That he be Just and Holy, and without *Sin*, for he that is a Sinner himself cannot make Satisfaction for the Sins of others. And, (3.) That he be also *God*, that he might be able to sustain and bear up under the Weight of the Divine Wrath, and to give Value to his Sufferings. And all these meet in the Blessed *Jesus*, and in none else; *neither is there Salvation in any other: for there is no other Name under Heaven given among Men, whereby we can be saved, Acts 4. 12.* And then I might shew,

3. What a *kind* of Saviour he is, *viz.* That he came not only to save us from the Wrath of God and Eternal Destruction, but from the Power of Sin and Dominion of Satan: That he came not to save us *in* our Sins, but *from* our Sins, and *to bless us in turning every one of us from our Iniquities*, Acts 3. 26. And therefore by this every one may judge what Share and Interest he is like to have in this Salvation. For if he still continue under the Power of *Sin*, 'tis in vain to expect Deliverance from the *Guilt* of it, or the *Punishment* due to it. This *Jesus* neither can nor will be a Saviour to such a one; who can hope for nothing else but to have his *Portion with the Workers of Iniquity*.

(2.) We are to consider the Name [*Christ*,] which is an Addition to the former, and was given him to distinguish him from *others* of the same Name. For the Name of *Jesus* was very common in that Country, and at that time, as appears by *Jesus* the Son *Syrach*, Author of the Book called *Ecclesiasticus*; and *Jesus* who was called *Iustus*, Col. 4. 11. Besides *Joshua* the Son of *Nun*, who led the People of *Israel* into the Land of *Canaan*; and *Joshua* the Son of *Josedech*, who led the same People from Captivity into the same Land; and were both Types of *Christ*, as being Temporal Saviours of that People, and therefore had the same Name given them. I say the same Name, for *Joshua* and *Jesui* are both the same Name, and of the same Signification, and only

differ according to the *Hebrew* or *Greek* Termination. And so we find *Joshua* the Son of *Nun* expressly called *Ἰησους* or *Jesus*; by the Apostle to the *Hebrews*, who wrote in *Greek*. For if *Jesus* had given them rest, then would he not afterward have spoken of another day, Heb. 4. 8. And therefore I say this Name of *Christ* was added to that of *Jesus*, to distinguish him from others of the same Name. And so we read, *Matth. i. 16.* That *Jacob* begat *Joseph* the Husband of *Mary*, of whom was born *Jesus*, who is called *Christ*.

Now this word [*Christ*] signifies *Anointed*, as we often read in Scripture that *Jesus* was *Anointed*, and that upon several accounts, as you will see by and by. For the Ceremony of Anointing was peculiar to three sorts of Persons among the *Jews*, viz. their *Prophets*, *Priests*, and *Kings*. And this will lead us to consider the Three-fold Office of *Christ*, as he is our *Prophet*, our *Priest*, and our *King*. Only we must observe that he was not (*like them*) Anointed with *Material Oyl*, but with the *Holy Ghost* and with *Power*, *Acts 10. 38.*

1. He was Anointed to be our *Prophet*, to teach us the Mind and Will of God, and the Way of Life and Salvation. As appears by that of *Moses*, *Deut. 18. 15.* *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken:* Which *St. Peter* applies to *Christ*, *Acts 3. 22.* As also by that of *Isa. 61. 1.* *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor, he hath sent me to heal the Broken-hearted, to Preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at liberty them that are bruised, and to proclaim the acceptable Year of the Lord, &c.* Which our Saviour applies to himself, *Luke 4. 21.* Saying, *This day is this Scripture fulfilled in your ears.* And as he continues still to teach us by his Word and Spirit, so 'tis our Duty to shew a Teachable Disposition, to give a willing Assent to the Truths deliver'd to us, and shew a ready Compliance with his Com-
mands

mands and Institutions, and to submit our Carnal Reason to the Obedience of Faith.

2. He was anointed to be our *Priest*, to offer up himself a *Sacrifice* for our Sins, and to make continual Intercession for us. Thus we read, That *he is a Priest for ever, after the Order of Melchizedeck*, Heb. 6. 20. That *once in the end of the World he has appeared to put away Sin by the Sacrifice of himself*, Chap. 9. 26. And that *by one Offering he has perfected for ever them that are Sanctified*, Chap. 10. 4. That he has *once suffered for Sins, the Just for the Unjust, that he might bring us to God*, 1 Pet. 3. 18. And that being a *Priest for ever, after the Order of Melchizedek, he has obtain'd an unchangeable Priesthood; and therefore is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make Intercession for us*, Heb. 7. 25. And from hence we may learn, That if Christ died for Sin, we should die unto Sin, and live no longer therein: But being *dead* unto Sin, we should *live* unto Righteousness; and if he died for *us*, we should live unto *him*: Since this was the very End of his Sufferings, That *he might redeem us from all Iniquity, and purifie to himself a peculiar People, zealous of good Works*, Tit. 2. 14. And,

3. He was Anointed to be our *King*, to protect us from all our Enemies, and to Rule and Govern our Hearts and Lives. Thus it is said of Christ, *Psal. 2. 6, 8. I have set my King upon my holy hill of Sion. Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession.* And thus the Angel foretold concerning him, *Luke 1. 31.*

— 33. *Behold thou shall conceive in thy Womb, and bring forth a Son, and shall call his Name Jesus. He shall be great, and shalt be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father David. And he shall Reign over the House of Jacob for ever, and of his Kingdom there shall be no end.*

Now the Enemies which Christ as our King has undertaken to save and deliver us from, are (1. Our Sins,
and

and especially those *Fleshly Lusts* that *War against the Soul*. And this he does by subduing the Power of Sin in us, and Mortifying our Corrupt Affections, that *we being dead to Sin might live no longer therein*. (2.) *Satan*, that great Adversary of Mankind, who goes about like a roaring Lion, seeking whom he may devour. From whom he saves us by Arming us against his Assaults and Temptations, that we might not be led Captive by him at his will. And (3.) *Wicked Men*, who will always hate to oppose those that are good, and envy and persecute them whose holy Lives and Conversations are a secret Reproach to them for their Wickedness. And from these he defends us by restraining their Power, that tho' they would they shall not be able to hurt us.

And as he is our *King* to *save* and defend us, so he must and will be our *King* to *Command* and *Rule* over us. And indeed where we receive *Protection* (if there were nothing else) we are oblig'd to pay our *Allegiance* and *Subjection*. We ought therefore readily to obey his Laws and observe his Commands, and pay him that Tribute of Honour and Reverence which is due to him. We ought to hold no Correspondence with any of his Enemies, but to keep our Allegiance entirely to him as to our rightful Sovereign. And to conclude this Head with one necessary Caution, if we pretend to an Interest in Christ, and to receive any Benefit by him, we must take him together in all his *Offices*: Not only as a *Priest* to make an Attonement for us, but as a *Prophet* to teach and direct us, and as a *King* to Rule and Govern us. Otherwise instead of Subjects we shall be treated as Enemies and Rebels, and he will say with him in the Gospel, *Luke 19. 27. Those mine Enemies which would not that I should Reign over them, bring them hither and slay them before me*. But,

(3.) We are to consider this Title of *Son of God*, and not only so, but of [*his only Son*.] Now you must know, that tho' there be three sorts of Persons who may claim

claim the Title of Son of God, yet this of *his only Son* is proper and peculiar to *Jesus Christ* alone.

1. Some are the *Sons of God* by *Creation*. So this Title is given to the *Angels*, Job 1. 6. And for the same Reason Adam is called the *Son of God*, Luke 3. last.

2. Others are the *Sons of God* by *Adoption*. Thus we are said to receive the *Adoption of Sons*, Gal. 4. 5. And are called the *Sons of God*, 1 John 3. 1. But,

3. There is the *Son of God* by *Eternal Generation*, and this is peculiar to *Jesus Christ* only: And therefore he is called the *Only Begotten of the Father*, full of *Grace and Truth*, John 1. 14.

And this shews the wonderful Love of God to poor Sinners, in giving his dear and only Son to die for us, to save us from Hell and Everlasting Destruction, and to purchase for us Eternal Life and Salvation, John 3. 14. *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting Life.*

(4.) Lastly, We are to consider this Title of [*our Lord*.] Now *Christ* may well be called *our Lord* upon several Accounts. As,

1. He is our *Lord* by right of *Creation*. For as all the Persons in the Blessed Trinity were equally concern'd in the Creation of the World (as you have heard) and it is expressly said of the Son, John 1. 3. *That all things were made by him, and without him was not any thing made that was made.* So we may well say, *It is He that has made us, and not we our selves; we are his People and the Sheep of his Pasture*, Psal. 100. 3.

2. He is our *Lord* by the Right of his Father's *Donation*. So we read, John 3. 35. *The Father loveth the Son, and hath given all things into his hand.* And in his Prayer for his Disciples, John 17. He often mentions those that his Father had given him.

3. He is our *Lord* by right of *Purchase and Redemption*. And thus he is called the *Lord that bought us*,
1 Pet.

2 Pet. 2. 1. And 'tis said that *we are not Redeemed with corruptible things, as Silver and Gold,——but with the precious Blood of Christ,* 1 Pet. 1. 18. And accordingly St. Paul exhorts the Elders of Ephesus, Acts 20. 28. *To feed the Church of God, which he hath purchased with his own Blood.*

4. He is our Lord by right of Conquest and Possession. And this is what God promised, Psal. 2. 8. *That he would give him the Heathen for his Inheritance, and the uttermost parts of the Earth for his Possession.* And so we are delivered from the Power of Darkeness (or of Satan) and translated into the Kingdom of his dear Son, Col. 1. 13. And,

5. Lastly, He is our Lord by right of Covenant. For when we were Baptiz'd in his Name, we were dedicated to him; and the Renewal of our Baptismal Vow, is nothing else but a repeated devoting our selves to his Service.

Now if Christ be our Lord, we ought to approve ourselves to be his faithful Servants, and resolve that *no other Lords shall any longer have Dominion over us.* But alas! how many profess that Christ is their Lord, and yet refuse to obey him, but are the apparent Slaves and Vassals of Sin and Satan! To whom he may well say as old, *Ye call me Master and Lord, and ye say well, for so I am* (John 13. 13.) *But if I be a Master, where is my fear?* where is my Obedience? (Mal. 1. 6.) This Consideration therefore that Christ is our Lord, ought to have a great influence upon us, in casting down Imaginations, and bringing into Captivity every Thought to the Obedience of Christ, as the Apostle speaks, 2 Cor. 10. 5.

LECTURE VII.

—Who was conceived by the Holy Ghost,
Born of the Virgin Mary, Suffered under Pontius Pilate, was Crucified, Dead, and Buried,
He descended into Hell.

IN the foregoing Article we had a Description of *Jesus Christ* the Second Person in the Blessed Trinity, especially with relation to his *Godhead*. In those which I have now read we have an account how he became *Man*, and what he did and suffered for us in his State of *Humiliation*. All which may be compriz'd under these Five Heads.

1. *His Conception.*

2. *His Birth.*

3. *His Sufferings.*

4. *His Death and Burial.* And,

5. *His Descent into Hell.* Of these in their Order, as briefly as I can.

(1.) We shall consider his *Holy Conception*, as it is express'd in these words [*Conceived by the Holy Ghost.*] And this was necessary that he might be *Holy, Harmless, Undeiled, and separate from Sinners*, as the Apostle speaks, *Heb. 7. 26.* In a word, that he might be the Son of God, without which it was impossible for him to accomplish the great Work of our Redemption. But as to the *manner* of his Conception, that is a *Mystery* too Holy for us to pry into, and too great for us to comprehend. All that we know of it is what the Angel said to his Mother, *Luke 1. 35.* *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing that shall be Born of thee shall be called the Son of God.* We ought not therefore too curiously to search into the *Mystery* of the *Incarnation* of Christ; remembering what the Apostle has said, *1 Tim. 3. 16.* *Great is the Mystery of Godli-*

Godliness, God manifest in the Flesh. It will be more useful to enquire whether we be conformable to him in having Christ formed in us by the same Spirit. For as the Conception of Christ in the Womb of the Virgin was wrought by the overshadowing of the Holy Ghost, so no Conception of Christ in our Hearts is to be expected without it.

(2.) We shall consider his Miraculous Birth in these words [*Born of the Virgin Mary.*] And this was necessary that he might be *in all things like unto us, Sin only excepted*, and to fit him also for the Work of our Redemption, which requir'd that he should be Man, that he might suffer in our stead, and in the same nature that sinned. And this was foretold in the beginning, That the Seed of the Woman should break the Serpent's Head, Gen. 3. 15. And more expressly afterwards, That a Virgin should Conceive and bring forth a Son, Isa. 7. 14. Which is applied to Christ, Mat. 1. 23. And they tell us of a very ancient Temple, dedicated long before by the Druides, with this Inscription, *Virgini paritura, To the Virgin that should bring forth.* And thus was the Son of God in the fulness of time made of a Woman, made under the Law, to redeem those that were under the Law, that we might receive the Adoption of Sons: As the Apostle speaks, Gal. 4. 4, 5.

And this Account of the Birth of Christ will afford us several useful Instructions.

1. Hence we may learn the wonderful Love and Condescension of Christ, in leaving his Father's Glory to come into this Sinful Miserable World, and appear in the Weakness of Flesh, and take our Nature upon him with all the Infirmities of it: That he did not make choice of some Illustrious Queen or Princess to be his Mother, but that he came into the World in the most despicable Circumstances, his Mother being a poor Virgin, and the place of his Birth a Stable, and his Lodging a Manger, and the Brute Animals his Companions. That he who was the Ancient of Days, should become

a little *Child*! and he who was the *Eternal Word*, should become a *Speechless Infant*! and he that fills *Heaven and Earth* with his Presence, *when he came to deliver Man* should not *abhor the Virgin's Womb*! These are such wondrous Instances of his Love and Condescension as we can never enough admire.

2. Hence we may learn not to despise that *Sex* by whom we are made partakers of so great a Mercy. For tho' *the Woman being deceiv'd, was first in the Transgression* (1 Tim. 2, 14.) And was thereby the occasion of the Fall of Man, and of all the Miseries consequent upon it; yet we are also to remember that it was the *Seed* of the *Woman* (without the *Man*) who was the Author of our Redemption, and thereby she became the Means of bringing us into a better and happier State than that from whence we had fallen. And,

3. Hence we may learn to prepare *Virgin-hearts* for *Christ* to be Born in, that being the only Temper of Mind which can fit the *Soul* to be over-shaddowed by the Spirit, and for *Christ* to be formed in it.

(3.) We shall consider his grievous Sufferings, express'd in these words [*Suffered under Pontius Pilate*] which denotes the *Time* of his Sufferings, viz. When *Pontius Pilate* was *Governour of Judea*; and includes all the Sufferings of his whole *Life*, as well as those immediately before his *Death* (of which under the next Head.) So that here we may reflect upon that Poverty and Want, that Reproach and Infamy, and all those Affronts and Indignities he underwent in the World. And,

1. This will teach us again to admire the wonderful Condescension of *Christ* in making himself of no Reputation, and taking upon him the Form of a *Servant*, and being made in the Likeness of *Men*, and subjecting himself to all the Infirmities and Inconveniencies of Humane Nature! That he who was the *King* of Eternal Glory, should suffer himself to be Lorded over, and so vilely treated by the Creatures! That he who was the *Lord* of all, should become the *Servant* of all! And that he who sustains

sustains and animates all his Creatures, should be betray'd and murder'd by those very Worms he came to save! And,

2. This will teach us to be *content* with any Condition here below, since he was expos'd to all the Wants and Inconveniencies of Humane Life as much as any of us. No doubt but he was sensible of the Comforts and *Enjoyments of Life* as well as we, but if *he* was willing to *deny* himself for our good, surely *we* should not be unwilling to *deny* our selves in Obedience to his Command. And this should also dispose us to *suffer* willingly any thing for his sake, since he was so willing to suffer infinitely more for ours.

(4.) We shall consider his precious Death and Burial, comprehended in these words [*Crucified, Dead, and Buried.*] In which there are three things which fall under our Consideration.

1. *His Death it self, with the End and Design of it.*
2. *The Manner of his Death, with those Sufferings that led towards it.* And;
3. *The Truth and Evidence of it.* Of each of these in their Order, as briefly as I can.

1. We are to consider his *Death* it self, with the Design and End of it. For the better understanding of which, you must know, That when God gave our First Parents a Command (as a trial of their Obedience) not to eat of the Tree of Knowledge of Good and Evil, it was under this Penalty, *In the day thou eatest thereof thou shalt surely die*, Gen. 2. 17. Which Penalty they incur'd by transgressing that Command, and from thenceforth they and all their Posterity became liable to *Death* both Temporal and Eternal. To prevent which, God of his infinite Love and Mercy to Fallen Man, found out a Ransom for him, and appointed his dear and only Son in the fulness of time to take our Nature upon him; to suffer the Wrath of God due to our Sins, and to *Die* for us that we might *Live* through him. And this was shadow'd forth by those *Sacrifices* under the Law; which

which were all but *Types* of that one great *Sacrifice* upon the *Cross*. And tho' we are still Mortal, and all of us must *die* in our appointed time; yet to the Faithful that is no longer a Curse but a Blessing, and an Entrance into a better *Life*. Now if *Christ* died for us, it is highly reasonable that we should *live* unto him, and be daily mortifying those Sins that were the cause of his Death and Sufferings.

2. We are to consider the *Manner* of his *Death*, which was by way of *Crucifixion*: And this was the way of Punishing Capital Offenders amongst the *Romans*. Now this kind of Death was very *Painful*, the several parts of their Bodies being stretch'd out upon the Cross as on a Rack, and nailed to it to their unspeakable Torment; till through violence of Pain they gave up the Ghost. And it was also very *shameful*, being usually inflicted only upon notorious Malefactors among the *Romans*, and accounted Infamous by the *Jews*, as it is written, *Cursed is every one that hangeth on a Tree*, Gal. 3. 13. And upon both these Accounts there is an Emphasis put upon it by the Apostle, Phil. 2. 8. *That he became Obedient unto Death, even the Death of the Cross*. But this of his *Crucifixion* (as I have said) may include all his other Sufferings, either precedent to it, or depending on it. Such as his *Agony* in the Garden, when he sweat drops of Blood, and his Soul was heavy unto Death: His being *Crown'd* with *Thorns*, and *Scourg'd*, and *Buffeted*, and *Spit* upon: His being *forsaken* of all his Disciples in the greatest need: And above all, that bitter Sense of the *Wrath* of God laid upon him for our Sins (*for upon him was laid the Iniquities of us all*, Isa. 53. 6.) which made him cry out, *my God, my God, why hast thou forsaken me!* And this last was worse than Death it self, and far more than others ever did, or ever can suffer for his sake. Now this should make us abhor our Sins that were the Cause of all his Sufferings, and teach us to Crucifie the Flesh with the Affections and Lusts thereof; since if we still continue in Sin, we as it were renew
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the Sufferings of Christ, and *Crucifie him afresh, and put him to open Shame,*

3. We are to consider the *Truth and Evidence* of his *Death*, and this was manifested by his *Burial*. For it is not usual to Bury those that are *alive*, and much less that they should continue so long in the *Grave* as he did, *viz. Three Days and three Nights*. And therefore this was one chief Reason of his *Burial*, that thereby the truth of his *Death* might be assured and confirmed. And this was prefigur'd by *Jonas being in the Whale's Belly three Days and three Nights*, as Christ himself applies it, *Mat. 12. 40*. And as the Rage of the *Sea* ceased as soon as *Jonah* was thrown into it, so when Christ was laid in the *Grave*, the Wrath of God against Sinners was presently appeased. So that now we may look upon the *Grave* without any Horror or Aversion.

*We need not fear therein to lay our Head,
Our Gracious Saviour has persum'd the Bed.*

For by the *Burial* of Christ our *Graves* are Sanctified to us to be places of *Rest* till we awake to a joyful *Resurrection*. But,

(5.) *Lastly*, We shall consider his *Descent into Hell*, under these words [*He descended into Hell.*] Now it has been observ'd by the Learned, that this *Article* was in none of the *Ancient Creeds*, and by consequence not of *Apostolical Authority*. And indeed we find nothing of it in the *Nicene Creed*, above three hundred Years after Christ. The first time it was introduc'd was in the Church of *Aquileia*, almost four hundred Years after Christ; and about two hundred Years after that we have it in the *Athanasian Creed*. But then it must be observ'd, that in that and all the other *Creeds* wherein it was first admitted, the *Article* of his *Burial* was left out: Which made *Ruffinus*, and other latter Interpreters conclude, that both the *Articles* were to be understood of one and the same thing. But since both his *Bu-*
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rial and Descent into Hell, are not only in our *Creed*, but in the *Third Article* of the *Church of England*, we may suppose something more implied in the one than in the other. But what that is, since the *Church* has not determined, we are at more liberty to enquire.

Now *Hell* in Scripture is taken either Properly or Figuratively. Properly it signifies the *Prison* of the Damned, prepared for the Devil and his Angels. Figuratively it signifies some Precedent or Concomitant *Horror*, *Corruption* or *Desolation*. And in this Sense it is used to express three things.

1. Sometimes it signifies only some extream Grief and Sorrow, and that even in this Life. So *Psal.* 18. 5. *The Sorrows of Hell compassed me about*: That is, great and bitter Sorrows. And in this Sense 'tis very true that Christ descended into Hell, when he said his Soul was heavy to the Death, and afterwards was forc'd to cry out, *My God, my God, why hast thou forsaken me!* But this does not agree with the Order of the *Articles*, but seems to be included under that of his *Sufferings*; whereas this *Descent into Hell* comes in after the mention of his *Death* and *Burial*, and therefore seems to imply something further,

2. Sometimes it is taken for the *Grave*. As *Psal.* 141. 7. *Our Bones are scattered at the Mouth of Hell*, (or at the *Graves Mouth*, as it is in our Translation;) and in many other places. And in this Sense it is evident that Christ descended into Hell, and so it was formerly understood (as you heard even now.) But this is properly contain'd and express'd in the *Article* of his *Burial*, and therefore this *Descent into Hell* seems to denote something yet further,

3. Sometimes it is understood of the *General State of the Dead*, or Condition of Souls departed. So *Jacob*, *Gen.* 37. 35. *I will go down into Hell to my Son mourning*: That is, into that *other World* where my Son is. For it cannot be meant the *Grave* (as we Translate it,) because *Jacob* believ'd his Son was torn in pieces by

wild Beasts, and not *Buried*; and therefore the adding of these words [*to my Son*] makes it necessary to understand it thus, *I will go mourning out of this Life*. And in this Sense also Christ descended into *Hell*, that is, he continued in the *State of Death* for a time: And this seems to imply something further than either his *Death* or *Burial*.

But besides this, it seems not unreasonable to think, that the *Soul* of Christ separated from the *Body*, had yet a further degree of *Humiliation* to accomplish in *Hell*, as his *Body* separated from the *Soul*, had a Conflict with Corruption in the *Grave*. And this may be proved by that of the *Psalmist*, cited by St. Peter, *Acts* 2. 27. And applied to Christ: *Thou wilt not leave my Soul in Hell, nor suffer thy Holy one to see Corruption*. Especially if we take the two Clauses of the Verse, not as many do to express the *same* thing, and only to explain one the other; but as some Learned Men understand them, of *different* Subjects, the one relating to his *Soul*, and the other to his *Body*. Now if the first part of the Verse be taken *Figuratively*, why not the latter also? And then we shall lose the *Incorruption* of Christ's *Body*. And if both parts of the Verse be taken *properly* and *literally*, then it will follow that Christ's *Soul* after its departure from the *Body*, was in *such* a manner, and to *such* an end in *Hell*, as his *Body* was in the *Grave*. Now it is plain that his *Body* was really in the *Grave*, where it prevail'd against *Corruption*; and therefore it seems evident that his *Soul* was properly in *Hell*, where it prevail'd against *Damnation*. And the *End* of his *Descent* into *Hell* was not to *Suffer* there, nor to bring any of the *Damned* from thence, but even the *same* as that of his *Burial*: Which was not only to shew that he was truly *dead*, but also that tho' he was in the House of Corruption, yet no Corruption could seize upon his *Body*; and so in *Soul* he had a further degree of *Humiliation* to accomplish, wherein *quasi Peccator*, and *specie Condemnati*, he went into the place of the *Damned*, to shew that no *Desolation*

tion could have place in his *Soul*, that the *Gates of Hell* could not prevail against him, and that it was impossible he should be holden of it. But this being a Notion not very common, I shall not be very positive in it, but submit it to better Judgments. Now if Christ descended into *Hell*, and there Triumph'd over all the Powers of Darkness, let us fear nothing under so great a Captain of our Salvation: Let us only be careful to *fight a good Fight, and finish our Course, and keep the Faith, that we may obtain the Crown of Righteousness which the Lord will give to all that love his appearing.*

LECTURE VIII.

—The third day he rose again from the Dead; he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty: From thence he shall come to Judge the Quick and the Dead.

IN my last Discourse I gave you an account of what Christ did and suffered for us in his State of *Humiliation*, we are now in the next place to consider him in his State of *Exaltation*, which consists of Four Parts or Degrees, viz.

1. *His Resurrection from the Dead.*
2. *His Ascension to Heaven.*
3. *His sitting on the right Hand of God.* And,
4. *His coming again to Judgment.* Of these in their Order.

(1.) We shall consider his *Resurrection* [*The third day he rose again from the Dead.*] And this was foretold by the Prophet, *Hos. 6. 2. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.* And thus the Apostle tells us, *1 Cor. 15. 4. That he rose again the third day accord-*

ing to the Scriptures : And that he was seen of *Cephas*, then of the *Twelve*, and after that he was seen of above five hundred Brethren at once. And in the Gospels we read that he often Eat and Convers'd with them, and shew'd his Hands and his Side, and bid *Thomas* not be Faithless but Believing. So that we may well hold this an Article of our Faith. And as * *St. Austin* well observes, 'Tis no great matter to believe that Christ died; for Jews and Heathens, and all wicked Men believe as much : But that Christ rose again, this is the Faith of Christians.

Now the Resurrection of Christ will afford us several useful Instructions. As,

1. This may assure us of our *Justification* if we believe in him. For his *Rising* again from the Dead, is a convincing Argument, that by his Death he has made full Satisfaction for our Sins, otherwise he had never risen again. But hereby we are fully acquitted of them, provided we repent and forsake them. And therefore the Apostle tells us, *Rom. 4. 25.* That he was delivered for our Offences, and was raised again for our Justification.

2. This will teach us that we ought to rise from Sin, and to live unto God. For as the Apostle argues, *Rom. 6. 4.* We are therefore buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life. And,

3. This may also assure us of our Resurrection after Death, if we have the Spirit of Christ dwelling in us by Faith. For if the Spirit of him that raised up Jesus from the Dead dwell in us, he that raised up Christ from the

* Non magnum hoc est credere, quod Mortuus sit Christus ; hoc enim & Judæi, & Pagani & omnes iniqui Credunt : Fides Christianorum Resurrectio Christi est.

Dead shall also quicken our Mortal Bodies by his Spirit that dwelleth in us, Rom. 8. 11.

(2.) We shall consider his *Ascension* [*He ascended into Heaven.*] And this is a further Degree of his *Exaltation*, which was foretold, *Psal. 68. 18. Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men.* And thus we read, *Acts 1. 9.* That having convers'd with his Disciples forty Days after his *Resurrection*, speaking of the things pertaining to the Kingdom of God; while they beheld he was taken up into Heaven, and a Cloud received him out of their sight. Now the end of Christ's *Ascension* into Heaven was Threefold, (1.) To shew his *Victory* over Sin, and Death, and Hell, and all our Spiritual Enemies. And thus having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in himself, *Col. 2. 15.* (2.) To take Possession of Heaven in our Name and stead, and to prepare a place for us. Thus Christ himself tells his Disciples, *John 14. 2. In my Father's House are many Mansions, — I go to prepare a place for you.* And the Apostle tells us, *Heb. 6. 20. That Christ our Forerunner is entred for us into Heaven*, viz. as an Harbinger to provide and take up Lodgings for those that are to come after. And, (3.) To send his *Holy Spirit* to guide us into all Truth, as he tells his Disciples, *John 16. 7. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: But if I depart, I will send him unto you.* Now from hence we may learn,

1. That the Kingdom of Christ is not of this World, since he left the Earth and ascended to Heaven to take possession of it. No sooner did the Disciples begin to ask him, *Lord, wilt thou at this time restore again the Kingdom of Israel?* but we presently hear that he was taken from them and carried up into Heaven. And from thence it is that he Rules and Governs his Church, and there it is, and there only, that we must expect to Reign with him.

2. Hence we may learn not to be afraid of any of our *Spiritual Enemies*, since Christ has *vanquish'd* and *triumph'd* over them all. And therefore we may say with the Apostle, 1 Cor. 15. 55.—57, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law: But thanks be to God, who hath given us the Victory, through Jesus Christ our Lord.*

3. This may give us a comfortable Assurance of our Admittance also into Heaven in due time, if we be fit for it. This was one of our Blessed Saviour's last Prayers upon Earth, *That where he (now) is we might be also.* And he is gone before to provide a place for us, as if our *Names* were written over the *Mansions* design'd for us, that they may not be taken up by others. And so the *Names of the First-born* are said to be written in Heaven, Heb. 12. 23. And their Places or *Mansions* in Heaven are said to be *reserv'd for them*, 1 Pet. 1. 5. They stand empty (as it were) yet taken up, so as none shall take 'em from them. And if Christ went before to prepare a place for us, 'tis very necessary, and highly reasonable that we should prepare our selves for it; that we may be made *meet to be partakers of the Inheritance with the Saints in Light.* But,

4. If Christ be ascended into Heaven, then we should also raise up our Hearts and Contemplations thither. What do we groveling upon *Earth*, when our *Head* is in *Heaven*? We pretend to be Members of Christ, why do we not then endeavour to raise up our Hearts and Affections that our Head and Members may be together? We pretend to be risen with Christ, if not, we can have no benefit by his Death or Resurrection, and if we be, why do we not show that we are so, by *seeking those things which are above, where Christ sitteth on the right Hand of God.* And this brings me to the Third Particular.

(3.) We shall consider his *sitting at the right Hand of God* [and *sitteth on the right Hand of God the Father Almighty.*] This is the Third Degree of Christ's *Exaltation*, which yet is not to be taken *Literally*, for God has

has neither right Hand nor left Hand, as Man has ; but the Scripture adapting it self to our Capacity, and speaking after the manner of Men, by this Phrase would denote the *Honour* and *Majesty*, and the *Power* and *Authority* of *Christ*, now after his *Ascension*. And this was foretold, *Psal.* 110. 1. *The Lord said unto my Lord, sit thou on my right Hand, until I make thine Enemies thy Footstool.* And thus the Apostle tells us, *Eph.* 1. 20, &c. *That he hath set him at his own right Hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come : And hath put all things under his Feet, and given him to be Head over all things to the Church.* Now the end of *Christ's sitting at the right Hand of God*, is twofold, (1.) To shew that he has receiv'd Power over all from God, for all things are put under his feet ; and he himself tells us, *Mat.* 28. 18. *That all Power was given to him in Heaven and in Earth.* And (2.) To shew that he has obtain'd all Power and Favour with God by way of *Intercession*, and therefore (as the Apostle argues, *Heb.* 7. 25.) *he is able to save to the uttermost all that come unto God by him, seeing he ever lives to make Intercession for them.* Now for the use of this,

1. 'Tis a comfortable Consideration that *Christ sitteth at the right Hand of God*, as Lord and King over his Church, from whence he dispenses his Gifts and Graces to us remaining here below. And thus is that of the Psalmist concerning the *Ascension of Christ*, *Psal.* 68. 18, applied by the Apostle to his *sitting at the right Hand of God*, *Eph.* 4. 7, 8. *Unto every one of us is given Grace according to the measure of the Gift of Christ : wherefore he saith, When he ascended up on high, he led Captivity Captive, he gave Gifts unto Men.*

2. This may be a further encouragement to us against all our *Spiritual Enemies*, that *Christ sitteth at the right Hand of God*, where all Power is given unto him in Heaven and Earth, and where all his and our Enemies shall at length be made his *Footstool*. And therefore we may

may say with the Apostle, *Rom. 8. 34. Who is he that Condemneth? It is Christ that died, yea rather is risen again, who is even at the right Hand of God, who also maketh Intercession for us.*

3. This will inform us what little use or need we have of any other *Mediators* between God and us, since Christ is plac'd at God's *right Hand* on purpose to make *Intercession* for us. As he alone was appointed to this Office (for *there is but one Mediator between God and Men, the Man Christ Jesus, 1 Tim. 2. 5.*) and therefore we have no reason to expect the Mediation of any other should be accepted; so there is none who can come *nearer* to present our Petitions, than he who *sitteth at God's right Hand*; neither is there any other so *Powerful* as he to prevail with God, nor so *willing* to use his Interest in him on our behalf. And,

4. This will teach us where we ought to have recourse in all our *Wants* and *Necessities*, even to him who is touch'd with a Feeling of our Infirmities, and is both able and willing to help and relieve us. And therefore, (as the Apostle argues, *Heb. 4. 15.*) *We ought to go boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

(4.) Lastly, We shall consider his coming again to Judgment [*from thence he shall come to Judge the Quick and the Dead.*] Now this Article being of such great use for the right ordering of our Hearts and Lives, I shall be a little larger in the Explication of it, and endeavour to illustrate these five things, together with the several Uses resulting from them.

1. *The Certainty of this Judgment it self.*
2. *The Uncertainty of the Time when it will be.*
3. *The Person who is to be our Judge.*
4. *The Persons who are to be Judged. And,*
5. *The Dreadfulness of this Day of Judgment to those who are unprepared for it.*

1. Let

1. Let us consider the *Certainty* of it. Now this was Propheſied by *Enoch* the Seventh from *Adam*, as we read, *Ju. 14. 15.* Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have spoken against him. And our Saviour himself tells us, *Mat. 24. 30.* Then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. To which I shall only add that of the Apostle, *2 Cor. 5. 10.* For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in the Body, according to that he hath done, whether it be good or ill.

Now the serious Consideration of this will be of great use to all sorts of Persons both good and bad.

1. This will help to restrain wicked Men, who are too apt to indulge themselves in Sin and Wickedness, and all manner of Sensual Gratifications, as if there was no *After-reckoning* to be made: Whereas, if they did but consider, that for all these things God will certainly bring them into Judgment, this would check their loose Desires, and put a damp upon all their Carnal Enjoyments. And tho' many make no scruple of Defrauding and Wronging their Neighbours by all manner of Deceit, Injustice and Oppression; while they think they are either so cunning as not to be discover'd in it, or so Powerful as not to be called to account for it; yet if they did but once consider that a day is coming when the Secrets of all Hearts shall be revealed, when they must give an account of all that they have done in the Body, and approach before a Judge who is no respecter of Persons, but regardeth the Rich and the Poor both alike, and will impartially pass Sentence upon every one according to his Works; this would teach them to behave themselves with more Equity and Moderation, and not to use
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such indirect ways for the obtaining any thing here below, for which they must hereafter give so severe an account.

2. This will help to comfort the *Righteous*, and to quiet their Minds under all the Troubles and Afflictions, all the Hatred and Persecutions, all the Reproach and Infamy, all the Wrongs and Oppressions they meet with in the World; when they do but remember that a day is coming, when every one shall be Judged and Rewarded according to their Works, and *the Wicked shall go into everlasting Punishment, but the Righteous into Life Eternal.* For (as the Apostle has said in 2 Thes. i. 6.—10.) *It is a righteous thing with God to recompence Tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels; in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with Everlasting Destruction from the Presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admired in all them that believe.* They are now apt to be discouraged and dejected, while they are trampled under foot, and accounted as the Refuse and Off-scouring of all things; but then the case will be strangely alter'd, as it is lively represented in the Book of Wisdom, Chap. 5. 1.—5. *Then shall the Righteous stand in great boldness before the face of such as have tormented him and taken away his Labours. When they see him they shall be vexed with horrible fear, and shall be amazed for his wonderful Deliverance, and shall change their minds, and sigh for grief of Heart, and say within themselves, This is he whom we have sometimes had in Derision, and in a Parable of Reproach. We Fools thought his Life Madness, and his End without Honour. (But now) how is he counted among the Children of God, and his Portion is among the Saints!*

II. Let us consider the *Uncertainty of the Time* when this Judgment will be. Now the Scripture tells us, that

that ~~that~~ day will come as a Thief in the Night: And our Saviour says, That of that Day and Hour knoweth no Man, no, nor the Angels in Heaven, but my Father only, Mat. 24. 36. Yet this has not been sufficient to restrain the Curiosity of some Men, who will still be making bold Calculations to find out the Time which we are assur'd is never to be known. For they are apt to fancy, that tho' the Day and Hour be unknown, yet some conjectures may be made of a larger extent, and within the compass of a longer time. But as St. * Austin has well observ'd on this occasion, *If the last Day be unknown, so is the last but one; and if the last but one be unknown, so is the last but two; and so on as far as we can imagine. For if any one Day be unknown, the Day before that is unknown also; and this will reach still further backwards, let Men carry it as far as they will. Nay, it seems as if that Day will be altogether surprizing and unexpected whenever it comes, by our Saviour's account of it in the forecited place, Verses 37.--39. As the Days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood, they were eating and drinking, Marrying, and giving in Marriage, till the Day that Noah entred into the Ark, and knew not till the Flood came and took them away; so also shall the coming of the Son of Man be.*

Now the use of this is to perswade us to watch that we may be always ready, so as that Day may not come upon us unawares, as it certainly will if we be secure and unprepar'd for it. For tho' the General Day of Judgment perhaps may not be very near, yet that particular Time is certainly not far off when every one of us must give an account of all that he has done in the Body, whether it be Good or Evil. And as the same

* * Si latet ultimus dies, latet penultimus; & si latet penultimus, latet antepenultimus, &c.

Pious † Father has very well observ'd, and which is the best Computation we can make, *Then may this great Day of Judgment be said to come to any Man, when that Day comes wherein he shall depart hence in the same State and Condition as he shall be Judged in the great Day.* And therefore it concerns us to be as well prepar'd for the Day of our Death, as if it were the general Day of our Judgment: For as the Tree falls, so it lies, and as Death leaves us, so will Judgment find us. We ought therefore to be frequently calling our selves to an Account before-hand, and to Judge our selves here, that we may not be Condemned hereafter.

III. Let us consider who it is that is to be our Judge, and that is even our Lord and Saviour *Jesus Christ*, for it is *[He]* that shall come to Judge the Quick and the Dead, of whom we have been speaking in most of the foregoing Articles. And this is evident from his own Account of the last Judgment, *Mat. 25.* And from what he told the Jews, *That the Father judgeth no Man, but hath committed all Judgment to the Son,* John 5. 22. And St. Paul tells us, *That he has appointed a Day in which he will Judge the World in Righteousness, by that Man whom he has ordained; whereof he has given assurance unto all Men in that he has raised him from the Dead,* Acts 17. 31.

Now this again will afford a great deal of Comfort to those that truly believe in Christ, when they consider that he who was their Saviour is to be their Judge. How cheerfully may they come to this great Tribunal (before which the proudest Tyrants of the Earth will crouch and tremble) when they know that the Judge himself is their Friend, whom they have faithfully serv'd and obey'd, and lov'd, and waited for all their Lives, and is now come to deliver them from *this present evil*

† Tunc cuique veniet dies ille, cum venerit ei dies, ut talis hunc exeat, qualis judicatus erit in illo die.

World, as it is called, *Gal. 1. 4.* And to take them to himself, that where he is they may be also. And therefore they may well be said to *love his appearing*, as it is, *2 Tim. 4. 8.* And by our Saviour himself they are encourag'd to *rejoyce* at the approach of any Signs of his coming, *Luke 21. 28.* *When these things begin to come to pass, then look up and lift up your Heads, for your Redemption draweth nigh.*

IV. Let us consider who they are that are to be *Judged*, even all *Mankind* that ever have been, are at present, or ever shall be in this *World*: For all these are comprehended in the Phrase here used of [*the quick and the dead.*] And thus *St. Peter* tells us, *Acts 10. 42.* That he was ordain'd of God to be the *Judge of Quick and Dead*: And *1 Eph. 4. 5.* That we must give an account to him that is ready to *Judge the Quick and the Dead*. In which places (as well as in our *Creed*) we must understand by the [*Dead,*] all that are departed this *Life*, or shall hereafter *die* before the *Day of Judgment*; and by the [*quick*] all that are now *living*, or shall then remain alive at *Christ's coming*; and this takes in all *Mankind*.

Now if *Christ* shall come to *judge* both the *quick* and the *dead*, there is then no hopes for any to *escape*, but all must appear before this great *Tribunal*, to give an account of what they have done, and be rewarded according to their *Works*. In this *World* some are too *low* and *mean*, and not worth the taking notice of, and others are too *great* and *powerful* to be called to account. Some are so *cunning* as to evade the *Law*, and others even *kill* themselves to avoid the *Rigor* of it; as *Tiberius* said of one, *Carnusius me evasit, He has escap'd me*, when he heard he had made himself away to avoid *Torture*. But there is no way to escape from him who shall *Judge* both the *Quick* and the *Dead*, whatever means may be attempted, *Rev. 6. 15--17.* *The Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Freeman, hid themselves in the Dens, and in the*
Rocks

Rocks of the Mountains, and ſaid to the Mountains and Rocks, fall on us, and hide us from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb: for the great Day of his Wrath is come, and who ſhall be able to ſtand!

V. Laſtly, Let us conſider the *Dreadfulneſs* of this great Day of Judgment to thoſe that are unprepar'd for it. And that will appear in ſeveral Particulars.

1. In reſpect of the *Signs* of Chriſt's coming, of which we have an account, *Luke 21. 25, 26.* *There ſhall be Signs in the Sun and the Moon, and in the Stars; and upon the Earth diſtreſs of Nations; with perplexity, the Sea and the Waves roaring; Mens Hearts failing them for fear, and for looking after the things that are coming on the Earth; for the Powers of Heaven ſhall be ſhaken.*

2. In reſpect of the *ſtriſt Account* that muſt then be made, *when every idle word that Men ſhall ſpeak, they muſt give account thereof in the Day of Judgment, Mat. 12. 36.* And Solomon tells us, *That God will bring every Work into Judgment, with every ſecret thing, whether it be good, or whether it be evil, Eccleſ. 12. 14.*

3. In reſpect of the many and great *Accuſers* who will then appear againſt 'em. As firſt, *Satan*, who drew them into Sin, yet will be the firſt to accuſe them of it. Then all whoſoever they have *wrong'd or injur'd*, ſhall put in their Plea againſt 'em and be heard, tho' they could have no Redreſs nor Relief here on Earth. Then all the good *Creatures* of God which they have ſo often abuſed, will cry out againſt 'em; and above all their own *Conſciences* will be as a thouſand Witneſſes to convince and condemn them. And,

4. In reſpect of the dreadful *Puniſhment* to which they ſhall then be adjudg'd, *even to drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation; and to be tormented with Fire and Brimſtone,—where they ſhall have no reſt Day*
not

nor Night, but the Smoak of their Torment shall ascend up for ever and ever, Rev. 14. 10, 11.

Now 'tis a common thing for Men to repeat the *Creed*, and among the rest this *Article*, wherein they profess to believe that *Christ shall come to Judge the Quick and the Dead*; but if they did indeed believe it, or seriously consider what they say, one would think they should no longer continue in those *Sins*, the remembrance of which will be so terrible to them in that dreadful Day of *Judgment*. Let us not therefore put that evil Day far from us, but rather with *St. Hierome*, think that we always hear that Voice in our Ears, *Arise ye Dead, and come to Judgment*. And let us follow the Counsel and Advice of *Christ* himself, who is to be our Judge, as it is recorded upnn this occasion, *Luke 21. 34,--36. Take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting, and Drunkenness, and Cares of this Life, and so that Day come upon you unawares: For as a Snare shall it come on all them that dwell on the face of the whole Earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

LECTURE IX.

— I believe in the Holy Ghost: the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting. Amen.

WE are now come to the *Third General Part* of the *Creed*, which is concerning *God the Holy Ghost*, and his Sanctification of the Church in order to Glory. Wherein I shall treat.

1. Of the Holy Ghost, his Person and Offices. And,
2. Of the Church, and the Priviledges communicated to it by the Holy Spirit.

1. I shall begin with these words [*I believe in the Holy Ghost.*] Now the word *Ghost* is an old word, signifying *Spirit*; and hereafter in this *Catechism* we read of *Ghostly Dangers*, and *Ghostly Enemies*, that is such as are *Spiritual*. And in *Scripture* the *Third Person* in the *Blessed Trinity* is promiscuously called the *Holy Ghost*, or the *Holy Spirit*. For tho' the *Blessed Angels* and *Pious Souls* departed be *Spirits*, and *Holy Spirits* too, yet they are seldom so denominated, that being a Title peculiar to the *Holy Ghost*. Concerning whom I shall say something,

1. Of his Person. And,
2. Of his Offices.

(1.) As to his *Person*, we are to believe not only that he is *God*, but also that he is *Co-eternal* and *Co-equal* with the *Father* and the *Son*, tho' another *Person*, distinct from them both. For the *Proof* of which I need not repeat what has been said on the first Article, concerning the *Blessed Trinity*. I shall only add one considerable *Testimony*, not there mention'd, 1 *John* 5. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these three are One.* I know *Monfieur Le Clerc* excepts against this Passage, as not *Authentick*, being not to be found (as he says) in any of the ancient *Greek or Latin Manuscripts*. And he supposes, with *Father Simon*, that this was at first only a *Marginal Note* by way of *Explanation* of the 8th Verse, and afterwards by others put into the *Text*. For he will not affirm (tho' he plainly insinuates) that it was supposititiously inserted by the *Orthodox*, whereas it is more likely, according to *St. Jerome*, that it had been struck out by the *Fraud* of the *Arians*. For the latter Verse concerning the *Three* that bear witness in *Earth*, has a plain reference to the former, concerning the *Three* that bear *Record* in *Heaven*. But then again he would

would have the Phrase [*οἱ τρεῖς ἐν ἑστί, or οἱ τρεῖς ἐκ τὸ ἐν ἑστί,*] or as it is in the *Latin* [*hi tres unum sunt, or hi tres in unum sunt,*] to be meant only of the *Unity of Consent*, and not of the *Unity of Substance*. And for this he assigns two Reasons: (1.) Because (as he says) this Phrase by all the most Learned Interpreters is so taken, *John 10. 30. I and my Father are One*. Whereas *St. Austin* lays it down as a general Rule, that when any two or more are in Scripture said to be *One* (*Unum esse,*) 'tis to be understood of an *Unity of Nature or Substance*; and he instances in that very place of *St. John, Chap. 10. Verse 30. I and my Father are one*. Nay, the very Phrase [*ἐκ τὸ ἐν ἑστί, or in unum sunt,*] is nothing but an *Hebraism*, as appears by the like Phrase in the Prophets, *Ego ero eis in Deum, & ipsi erunt mihi in Populum*, which we rightly translate, *I will be their God, and they shall be my People*. (2.) His other Reason is, because (as he would have it) the Discourse here is about an *Unity of Testimony*, and not about an *Unity of Nature*. Whereas both are evidently meant, and the one is founded on the other: And so when they are said to be *One* in *Nature* and *Essence*, it necessarily follows that they must agree to be *One* in their *Testimony* also. I shall only add one other Remark, *viz.* That the words *πνεῦμα, ὕδωρ, and αἷμα*, the *Spirit, the Water* and the *Blood*, in the 8th Verse, being of the *Neuter Gender*, and the Numeral Article *οἱ* of the *Masculine*, must refer not to the *Signs*, but to the *Persons* signified, *viz.* The *Father, the Son, and the Holy Ghost*: And when it is said [*Unum sunt,*] or [*They are one;*] where the *Noun* is of the *Singular Number*, and the *Verb* of the *Plural*, it denotes the distinction of *Persons*, as well as the *Unity of Substance*, as the *Fathers* have observed.

(2.) As to his *Offices*, they may be reduc'd to these Three Heads: And,

1. We may consider him as our *Sanctifier*, who makes us fit to be *Members of Christ, Children of God, and Heirs of the Kingdom of Heaven*. So when the Apostle had

reckon'd up a numerous List of such as shall not inherit the Kingdom of God, he adds, *1 Cor. 6. 11. And such were some of you; but ye are washed, but ye are Sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. And when God is said to have chosen us from the beginning to Salvation, yet 'tis through Sanctification of the Spirit, and Belief of the Truth, 2 Thes. 2. 13. But,*

2. We are to consider him as our *Teacher*, to instruct us in the Mind and Will of God, by enlightning our Minds to understand the Scriptures, and bringing to our Remembrance those things we have read or heard, that they may be always ready for use upon occasion. So our Saviour tells his Disciples, *John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. And,*

3. We are also to consider him as our *Comforter*, to support us under all the Troubles and Afflictions we may meet with in the World for the sake of Christ. And this is the proper Title given him by Christ in the fore-cited place, he being frequently called the *Comforter*, especially, *Verse 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth whom the World cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.*

But alas! how few are there amongst those that are called *Christians*, who are sensible of any of these *Operations* of the Spirit in their own Souls! 'Tis true, there are none now within the Pale of the Church, who can say with those Disciples of *Ephesus, Acts 19. 2. That they have not so much as heard whether there be any Holy Ghost*; for they hear of him daily: But there are too many who grieve that Holy Spirit by their Sins, and do what in them lies to hinder his Work of *Sanctification* on their Souls, by resisting his good Motions and Incitements to
Holi-

Holiness of Life. Whereas if we pretend to believe in the *Holy Ghost*, we should be continually Praying to the Father, who will not *deny his Holy Spirit to them that ask him*; we should give up our selves to his Teaching and Guidance; and above all we should take heed that we do not *quench and grieve that good Spirit whereby we should be Sealed to the Day of Redemption*. But,

II. I shall now proceed to consider what is here said of the Church, in whom this Work of Sanctification is wrought. Now the Church is a Collective Body of Men and Women professing the *true Religion*, and separated from the rest of the World to the Service of God. And this Church consists of two parts, *viz.* The Church Triumphant in Heaven, and the Church Militant here on Earth: Both which are united together in Christ, as their Head, and made one; according to that of the Apostle, *Eph. 1. 10.* Where he tells us the design of the Gospel was *to gather together in one all things in Christ, both which are in Heaven, and which are in Earth, even in him.* Again, the Church of Christ on Earth is either *visible* or *invisible*. The *visible Church* consists of all those that are Baptiz'd, and make an open Profession of the Christian Religion: And the *Invisible Church* consists of those that have a true and lively Faith in Christ, and live agreeably to their Profession. And this is here called [*the Holy Catholick Church*] [*Holy*] as being washed by the Blood of Christ, and Sanctified by the Holy Spirit; and [*Catholick*] as being universally diffused and spread over the Face of the whole Earth. For the Church of Christ is not confin'd or limited to one Nation or People, as the Church of God was in the time of the Jews; but scattered over all the Earth, according to the Commission given by Christ to his Apostles after his Ascension, to go and *teach all Nations*, *Mat. 28. 19.* And this was pursuant to that *Prophetical Promise* made long before, *Psal. 2. 8.* *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession.* Now this Catholick

Church of Christ is but *One*, Cant. 6. 9. John 10. and 1 Cor. 12. 12.) and in the *Nicene Creed* we are requir'd to believe [*one Catholick and Apostolick Church.*] Yet tho' there be but one *Church*, this one Church may have many parts: As the *Ocean* is but one *Sea*, yet distinguish'd according to the several *Regions* upon which it lies; and so there is the *German Ocean*, and the *Spanish Ocean*, and the *Brittish Ocean*, &c. And thus in the *Primitive Times* there was the Church of *Corinth*, the Church of *Philippi*, the Church of *Colosse*, and the Church of the *Thessalonians* (not to mention the Seven Churches of *Asia*) yet all these were but *one Church*, being all united under *one* and the same *Head*, that is *Christ*. And this shews the *Vanity* of that absurd Title of the *Roman Catholick Church*, by which they would appropriate the Name of *Catholick* wholly to *themselves*, and to those that agree with them in every *Punctilio*, both of *Doctrin* and *Worship*: Whereas this is to confound *General* and *Particular Churches* together, and implies a *Contradiction*: For if it be *Roman*, it cannot be *Catholick*, being at best but a *small part* of the *Catholick Church*, and a *part* can never include or comprehend the *whole*.

But here you must observe, that we are not to believe [*in*] the Church, as we are requir'd to believe [*in*] God the Father, and [*in*] the Son, and [*in*] the Holy Ghost; but we are only to *Believe the Catholick Church*: Which yet implies more than a bare *Belief* or *Acknowledging* that there is such a Church, for this the *Devil* and *Wicked Men* know and believe as well as any, and vent all their *Spite* and *Malice* against it to destroy it. But we are every one of us so to believe, as to denominate us one of the same *Number*. For as one said, [*Quid mihi Deus, nisi meus?*] *What is God to me, unless he be mine*; and I have an *Interest* in him? Some may say, *What is the Church to us, unless we be in it, and belong to it, and have a right to all the Priviledges of it?* And what these

these are, is next to be considered ; and they are here Four in Number, viz.

1. *The Communion of Saints.*

2. *The Forgiveness of Sins.*

3. *The Resurrection of the Body.* And,

4. *The Life Everlasting.* And all these are Communicated by the Holy Ghost to the Church, being begun in this Life by the *Communion of Saints*, and the *Remission of Sins*, and perfected hereafter at the *Resurrection of the Body in Life Everlasting.*

(1.) As for the *Communion of Saints*, that is twofold : The one is our *Communion with Christ our Head by Faith*, and the other our *Communion one with another as the Members of Christ by Charity.* So our Blessed Saviour prayed for his Disciples, and *not only for them, but for all those who shall believe on him through their word*, John 17. 20, 21. That they all may be one, as thou Father art in me, and I in thee ; that they also may be one in us. And so the Apostle says, that we have received the Spirit of Adoption, whereby we cry, Abba Father, Rom. 8. 15. And in the next Verses, The Spirit it self beareth Witness with our Spirit, that we are the Children of God : And if Children then Heirs, Heirs of God, and Joint-heirs with Christ. And both these Communions with Christ, and one with another, we have mention'd together in one Verse, 1 John 1. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ. So that here we profess to believe, that we and all true Members of Christ's Mystical Body the Church, by the secret Impressions of the Holy Spirit, have not only Union and Communion with Christ our Head by Faith, but also one with another as the Members of Christ by Charity.

And if we pretend to believe the *Communion of Saints*, we ought in the first place to be very careful that we our selves be of that number, and to live as becometh Saints. We ought to be sure to continue true and faithful Mem-

bers of Christ's *Mystical Body the Church*, and to maintain a true and lively *Faith in Christ*, and a *Sincere and Universal Charity* towards all true *Christians*.

(2.) As for the *Remission of Sins*, this also includes two things, *viz.* The *Forgiveness* it self, and our Comfortable *Sense* and *Apprehension* of it. And both these are wrought in us, and communicated to us by the *Holy Spirit*. So that here we profess to believe, that there is not only for us, but for all other good Christians, *Pardon and Forgiveness* of all our Sins, to be had and obtain'd by the *Mercy of God*, and through the *Merits* of *Christ*, upon our sincere performance of the necessary *Conditions* thereunto required, which are a lively *Faith*, and a true *Repentance*. So we read that *the Blood of Jesus Christ cleanseth us from all Sin*, 1 John 1. 7. and v. 9. That if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all *Unrighteousness*. And St. Paul tells us, That he was made *Sin for us*, who knew no Sin, that we might be made the *Righteousness of God in him*, 2 Cor. 5. 21. And as 'tis the *Holy Spirit* that worketh this *Faith* and *Repentance* in us, which are the necessary *Conditions* of *Pardon and Forgiveness*, so 'tis the same *Spirit* that gives us the *Sense* and *Assurance* of it, and therefore we are said by it to be *Sealed to the Day of Redemption*, Eph. 4. 30.

Now if we pretend to believe the *Forgiveness of Sins*, we ought to be very careful to perform the *Conditions* required on our part, in order to our obtaining of it. What Comfort will it be to us to believe that there is *Pardon and Forgiveness* for others, if we have no *Share* and *Interest* in it. Yet after all we must not trust in our own *Righteousness*, but rely on the *Merits* of *Christ* alone for our *Pardon and Salvation*, heartily *Repenting* and *forsaking* all our Sins, and *denying* all *Ungodliness* and *Worldly Lusts*, and living *Righteously*, *Soberly*, and *Godly in this present World*.

(3.) As

(3.) As for the *Resurrection of the Body*, tho' it be true both of *good* and *bad*, that all shall arise again, *some* to Everlasting Life, and *some* to Shame and Everlasting Contempt; yet in this place I take it chiefly (if not only) to relate to the *Resurrection of the Just*, as it is called, *Luke 14. 14.* Even to those who are true *Members* of the *Holy Catholick Church*, and partakers of the *Communion of Saints*, and the *Forgivenesse of Sins*. And so we hear profess to believe, that tho' we must all *die* and be laid in the *Dust*, yet our *Bodies*, and the *Bodies* of all those that die in the *Lord* shall be *raised again* at the last Day, and re-united to our *Souls*, in order to our fuller and more compleat Felicity: For the Proof of which I shall out of many make choice only of one place, and that is, *1 Cor. 15.* it being the Subject of the whole Chapter, *v. 12. 13.* Now if Christ be Preached that he rose from the Dead, how say some among you that there is no Resurrection of the Dead? But if there be no Resurrection of the Dead, then is Christ not risen. But now is Christ risen from the Dead, and become the First-fruits of them that slept, *v. 20.* For as in Adam all die, even so in Christ shall all be made alive; but every Man in his own order, Christ the First-fruits, afterward they that are Christ's at his coming, *v. 22. 23.* And that this also is the Work of the *Holy Spirit*, is evident from that of the Apostle, *Rom. 8. 11.* For if the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your Mortal Bodies by his Spirit that dwelleth in you.

And if we pretend to believe the *Resurrection of the Dead*, this should teach us not to be so unwilling to *die*, nor to grieve so much at the *departure* of our Friends and Relations, since our *Bodies* shall be all *raised again*, and that with infinite Advantage, by him who shall *change* our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able to subdue all things to himself.

(4.) Last.

(4.) *Lastly*, As for the *Life Everlasting*, tho' in one Sense it be true both of *bad* and *good*, and *these shall go into Everlasting Punishment, and the other into Life Eternal*; yet as that is rather to be called *Eternal Death* than *Eternal Life*, so in this place I take this Expression also of the *Life Everlasting*, to relate only to the *Righteous*, who have a right to the *Priviledges* before-mention'd, belonging to the true *Members* of the *Holy Catholick Church*, viz. the *Communion of the Saints*, and the *Forgiveness of Sins*, and the *Recompence* at the *Resurrection of the Just*, for of these it is expressly said, that the *Righteous shall go into Life Eternal*, Mat. 25. 46. And so we here profess to believe, that when we shall be rais'd up again at the last day, we shall never die any more, *but be for ever with the Lord*.

Now if we pretend to believe the *Life Everlasting*, we should endeavour to secure to our selves a Right and Interest in it, and beg of God to make us *meet to be partakers of the Inheritance with the Saints in Light*. And this will enable us to slight and despise all the light Afflictions of this Life which are but for a moment, and not worthy to be compar'd with that *far more exceeding and Eternal weight of Glory*.

And thus I have gone through all the *Articles* of the *Christian Faith*, to which we are taught to say [*Amen*] whereby we acknowledge and ratifie the undoubted *Truth* and *Certainty* of this *Creed* in general, and of every *Article* thereof in particular; humbly praying at the same time, that through the *Stedfastness* of this *Belief*, we may evermore be defended from all *Adversity*, and be preserved in the way of *Eternal Salvation*, even from God the Father, through God the Son, and by God the Holy Ghost; to whom be all Honour and Glory, for ever and ever. *Amen*.

LECTURE X.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me and all the World. Secondly, in God the Son, who hath Redeemed me and all Mankind. Thirdly, in God the Holy Ghost, who Sanctifieth me and all the Elect People of God.

IN my Discourses on the *Creed*, I have already explain'd the meaning of every *Article* of it, together with several Practical Inferences naturally resulting from them. Now in this *Question* and *Answer* we have the *Sense* of the Church concerning it, and also further Matter of Use and Improvement to be drawn from it. And therefore the *Answer* to this *Question* will be very well worth our Consideration.

Now the Instruction propos'd in it is divided into three general Parts, under each of which there are four things will come into Consideration.

1. *The Act*, or what we are to do, and that is *Faith* or *Believing*.

2. *The Object*, or who we are to believe in, and that is *God*; who tho' he but *One* in Essence and Substance, yet is here distinguish'd according to the *Three Persons* in the Godhead, viz. The *Father*, the *Son*, and the *Holy Ghost*.

3. *The Grounds* of this Faith in each of the *Persons* of the Blessed Trinity, and these are different according to the several *Works* or *Operations* ascrib'd to them. And so the Work of *Creation* is here ascrib'd to God the *Father*, the Work of *Redemption* to God the *Son*, and the Work of *Sanctification* to God the *Holy Ghost*. And,

4. *The*

4. *The Subjects* of these several *Operations* of each particular *Person* in the Blessed *Trinity*. And thus we see that God the *Father* is here said to have *made me* and all the *World*, God the *Son* is said to have *Redeemed me* and all *Mankind*, and God the *Holy Ghost* is said to *Sanctify me* and all the *Elect People of God*.

But the Three *First* of these I have discours'd of already in my Explication of the *Creed* it self, and shall not repeat any thing of what I have said concerning either the *Act* of Believing, or the *Object* of our Faith, God the *Father*, *Son*, and *Holy Ghost*; or the *Grounds* of it in the several *Operations* ascrib'd to them, as *Creation*, *Redemption*, and *Sanctification*. I shall therefore at this time chiefly insist on the last Particular now mention'd, and that is the different *Subjects* of these several *Operations* here ascrib'd to each *Person* in the Godhead. And here it may not be amiss, to observe first in general, the various *Extent* of the different *Subjects* of the several *Operations* of each *Person* in the Blessed *Trinity*. For as to God the *Father*, he is here said to have *made all the World*; but as to God the *Son*, he is said to have *Redeemed* (not all the *World*, but only) *all Mankind*: and as to God the *Holy Ghost*, he is said to *Sanctifie* (not all the *World*, nor yet all *Mankind*, but only) *all the Elect People of God*. All which I shall endeavour further to illustrate and explain under each particular *Head*, which I shall now take into Consideration. And,

(1.) We are here every one of us taught to believe in God the *Father*, who hath *made me* and *all the World*. Now that which is comprehended under this general Term of [*all the World*] is of such a vast *Extent*, that if we consider some of the general parts of it, it will give us a wonderful *Idea* of the Greatness of the Power and Providence of that God who is the *Creator* and *Governour* of it. And,

1. Let us consider the *Inanimate World*, or the Lifeless part of the *Creation*, containing the *Heavens* and the *Earth*, and all the *Furniture* of them. Now the
Earth

Earth it self is of such a vast *Extent*, that tho' *some* in these latter Ages have travelled round about it, yet there is no one Man that has been in every part of it. For as a Man's whole *Life-time* would be far too short for such an Enterprize, so'tis thought by the best Geographers that there are still many spacious *Lands* and large *Countries* that have never yet been discover'd. And what are the greatest *Lordships* of Private Men, or the largest *Empires* of the greatest Princes (even of an *Alexander* or a *Cesar*) to the Compass of the whole *Earth*! And yet if we look up to the *Heavens*, we shall find them of so much larger Dimensions, that all the *Earth* is but as a *Point* in Comparison of them. The *Sun* it self is computed to be 434 times bigger than the *Earth*, and those innumerable *fixed Stars*, which by reason of their Distance appear so small and inconsiderable to us, are by Learned Men suppos'd to be of equal Magnitude with the *Sun*, and many of them to exceed it. To say nothing of those Lesser *Planets*, or *little Worlds*, (as big or bigger than this that we Inhabit) with which each of those *Stars* (like the *Sun* of ours) is thought to be accompanied. But this is only what we may discern with our *Eyes*, whereas by the help of *Telescopes*, there have been discovered still more and more of these *Sun-like Stars*, at a far remoter distance than the shortness of our naked Sight can possibly reach unto. Nay, 'tis the Opinion of some late *Astronomers*, that if we were to be transported near to the remotest of these *Stars*, we should still see others as far beyond them, and in appearance as little as they. And if we thus should change our place ten thousand times, our *Prospect* would be still the same, and there would still be more and more beyond them, as remote as any can be now. In a word, the Universe is of such a vast immense *Extent*, that the Famous Mr. *Pascal* doubts not to call it, *An Infinite Sphere*, whose Center is every where, and its Circumference no where. How infinitely great then must the Power and Wisdom of that God be, who Makes, and

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Rules, and *Governs* all this mighty *Universe*, and every part of it, in such admirable Order, both with respect to the whole, and one with another! But,

2. Let us consider the *Sensitive World*, or the Living Part of the Creation: I mean now such Creatures as are only endued with *Life*, and *Sense*, and *Motion*. We see innumerable *Animals* of various kinds abounding every where, in the *Air*, in the *Earth*, and in the *Water*. And we read of the like Numbers and Variety in almost every part of the *known World*, according to the different *Climates* of each Country. And how many others there may be in *those Parts* of the *World*, which yet remain *undiscovered*, who can tell? And if those numerous *Planets* scattered through the *Universe*, be (as some conjecture) of the same Nature with this *Earth* of ours, no doubt but they are also plentifully stock'd with various *Animals*, according to the different Soil and Climes they Inhabit. But however that be, even *this World* wherein we live is much fuller of Living Creatures than most are apt to imagine. For by the help of *Microscopes*, there have been discovered innumerable little *Animals*, which otherwise we should take no notice of, and which are so small as to be utterly indiscernable to the sharpest Eye. Nay, some Ingenious Men think, that as the *Earth* is a *World* to those Creatures that dwell upon it; so all those Creatures, even the smallest and most imperceptible of them, are, as it were so many little *Worlds* to innumerable other lesser *Animals* that live upon them; and these again are the like to others, still less and less that inhabit them; and so on beyond all Imagination. How infinitely great then must be the *Power* and *Goodness* of that God who *Makes*, and *Governs*, and *Sustains* all these? According to that of the Psalmist, *The Eyes of all wait upon thee, and thou givest them their Meat in due Season: thou openest thine hand, and satisfiest the desire of every living thing*, Psal. 145. 15, 16. And how then can we distrust that *Providence* with respect to our selves, which feedeth the

Fowls

Fowls of the Air, and the Fishes of the Sea, and the Beasts of the Field, and the creeping things on the Earth, and innumerable other lesser and meaner Creatures that we have little or no knowledge of; since according to his own Account and Estimation we are much better than they ! Matth. 6. 26. But,

3. Let us consider the *Rational World*, consisting chiefly of *Angels* and *Men*. I say chiefly, because as some think that those numerous *Planetary Worlds* before mentioned, are not without Inhabitants, so we know not with how many various sorts of *Intellectual Beings*, those vast *Aerial* and *Ætherial Regions* which are spread through the whole Universe may be replenished. But however, if we only take the *Scripture Account* of *Angels* (to say nothing of those who kept not their first Station, but are fallen from their Primitive Purity and Happiness, and yet are all over-rul'd by God, so as they can do nothing without his Permission) we find even of those who continued faithful to their Great Creator, that *Thousands of Thousands Minister unto him, and ten Thousand times ten Thousand stand before him, Dan. 7. 10.* And we read of *Myriads of Angels* (as it is in the Original) *Heb. 12. 22.* In both which places a certain number is put for an uncertain; and therefore in our Translation of the last it is rendred an *innumerable Company of Angels*. And as these are all his Creatures, (tho' never so glorious) for they are employ'd by him in various Services, and in particular *to Minister to those who shall be Heirs of Salvation, Heb. 1. 14.* But 'tis of greater Concernment to us to consider that he is the Creator of *Men*, according to that of the *Psalmist*, *It is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture.* And here we need not reflect on those many *Populous Nations* in so many parts of the *Earth*, which are all govern'd by the *Wise Providence* of God in all their *Counsels*, and all their *Actions*: Nor yet of those far greater *Multitudes* which have been formerly in the *World*, and are gone off the Stage,

Stage, or which are yet *unborn* and to *come on*; which when they shall appear all together at the last Day, will be a great *Multitude* indeed, *which no Man can number*, Rev. 7. 9. But it will be of more use to every one of us to consider (as here we are taught) that God hath made [*me*] in particular: And this is the Ground of all our Obligations of *Duty* to him, and Expectations of *Relief* from him. For if he be our *Creator*, then we owe all that we have and are to him; and if he hath made *us*, he will certainly *provide for us*, whose Goodness is never wanting to any of his Creatures.

(2.) We are here every one of us taught to believe in *God the Son*, who hath *Redeemed me and all Mankind*. And here we see this Work of *Redemption* is confin'd to a much narrower Compass than that of *Creation*. For as to the *Inanimate* and *Sensitive* parts of the *World*, they are altogether incapable of this *Redemption*; and as to the *Angels*, those who never Sinned have no need of it, and those that have are left without all hopes of Recovery. So that 'tis only *Mankind* that can expect to partake of the *Benefits* of this *Redemption*. Now whereas it is here said that *Christ hath Redeemed me and [all] Mankind*, this is not to be understood of the *Effect*, for then all Men would be *saved*; which no body will affirm. But the meaning is, That as the Death of *Christ* was of such infinite Value, as to be a sufficient Ransom for the Redemption of all Mankind, so it has had this Effect to bring them all into a *Salvable State*, which without that they were not capable of. For the Breach that was made between God and Man by Sin was so great, that as God could not in Justice pardon Sinners without Satisfaction, so they were utterly unable to make Satisfaction. But this has been sufficiently perform'd by *Christ*, and thereby way is made (upon their Faith and Repentance) for Peace and Reconciliation. And therefore we are now said to be brought into a *State of Salvation*, and if we be not want-

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ting to ourselves, we need not fear but to partake of the Benefits of it.

And to this end we ought every one of us to endeavour to clear up our own particular *Right* to this *Redemption*; that we may say and find that Christ hath Redeemed [*me*] as well as the rest of Mankind. For it will be but cold Comfort for us to think that Christ hath Redeemed *others*, if we our *selves* have no Lot nor Portion in this Matter. And we can expect no part in this *Redemption*, if we still resolve to continue in those *Sins* which he died on purpose to *Redeem* us from. And yet how many are there who are ready enough to believe that Christ died for *all*, who in the mean time they live as if they thought he died for *none*, or however not for *them*; for they have no Sign nor Tincture of this Saving Grace upon them. We ought therefore by a lively *Faith*, and a sound *Repentance* to apply the *Merits* of the *Blood* of *Christ* to our own *Souls*, that his Death may not be in *vain* to us, but that he may be made unto us *Wisdom*, *Righteousness*, *Sanctification* and *Redemption*. But,

(3.) *Lastly*, We are here every one of us taught to believe in God the Holy Ghost, who Sanctifieth me and all the *Elect* People of God. And here again we may observe that this Work of *Sanctification* is reduc'd to yet narrower Limits than either of the former, *viz.* *Creation* or *Redemption*. For the *World* as it was before describ'd, is no fit Subject of this *Sanctification*, and that all *Mankind* are not *Sanctified*, is evident to every one's view. So that this *Sanctification* is restrain'd to a very few, even to the *Elect* People of God, who are chosen out of the *World*, and set apart to the Duties of *Piety*, and effectually wrought upon by the Word and Spirit to do his Will and to please him. And therefore it concerns us to take care that we may be of the number of that *very little Flock* (as it is in the Original, *Luke 12. 32.*) And that every one of us may truly say and find that the Holy Ghost Sanctifieth [*me*] as well as

the rest of the Elect People of God. And to this end
he should invite the *Spirit* to come and make his a-
bode with us, and give up our selves entirely to his
Conduct, begging of God with the *Psalmist*, Psal. 143.
10. *That he would teach us to do his Will, and let his
good Spirit lead us into the Land of Righteousness.*

And thus much for the *First Part* of this *Catechism*,
concerning the *Creed*.

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A PRACTICAL
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OF THE
CATECHISM
OF THE
Church of England.

PART II.

Of the COMMANDMENTS.

LECTURE XI.

The Preface. I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

Com. I. Thou shalt have no other Gods before me.

WE are now come to the *Second Part* of this *Catechism*, which treats of the *Commandments*, which (as you may remember) was the *Third* thing that was promis'd for us at our *Baptism*,

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viz. *That we should keep God's Holy Will and Commandments, and walk in the same all the Days of our Lives.* And indeed it is highly just and reasonable, that we should be freely willing to do whatever God has Commanded us in this Life, if we design and expect to obtain what he has promis'd us in the Life to come. And accordingly our Blessed Saviour counsels the young Man, *If thou wilt enter into Life, keep the Commandments,* Matth. 19. 17. Not that any Man since the Fall is able in this Life perfectly to keep all, or any one of the Commandments: For if we say that we have no Sin, we deceive our selves, and the truth is not in us, 1 John 1. 8. On the contrary, we are daily breaking them in Thought, Word, or Deed; for the Imagination of Man's Heart is Evil from his Youth, Gen. 8. 21. But tho' Perfect Obedience was requir'd under the Law, yet a sincere Endeavour (joined with Faith and Repentance) will be accepted under the Gospel. For if there be first a willing Mind, it is accepted according to that a Man hath not, and not according to that a Man hath not, 2 Cor. 8. 12. Now the Commandments were Originally Written on Tables of Stone with the Finger of God, Ex. 31. 18. It being usual in the most Ancient Times for their Laws to be Written or Engraven on Tables of Brass, Stone, Wood, or the like. So the Laws of the Twelve Tables among the Romans were Engraven in Brass, and these (as we see) in Stone, which are divided into two Parts, and are usually called the first and second Table. The first Table consisting of four Precepts, contains our Duty towards God; and the second Table consisting of six Precepts, contains our Duty towards Man. The Sum of all which is compriz'd in the Love of God, and of our Neighbour: As we have the Epitome or Abridgment of them drawn up by Christ himself, Matth. 22. 37.—40. *Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the First and Great Commandment. And the Second is like unto it, Thou shalt love thy Neighbour as thy self.*

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self. On these two Commandments hang all the Law and the Prophets. And these do also hang and depend one upon another: For whosoever will pretend to keep the whole Law, if he offend in one Point, he is guilty of all, James 2. 10. And if a Man say, I love God, and hateth his Brother, he is a Liar: For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And therefore this is the Commandment we have from him, That he who loveth God, love his Brother also, 1 John 4. 20, 21.

But before we come to the *Commandments* themselves, it will be necessary to take notice of the *Preface* to them, contain'd in these words [*I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.*] In which we have express'd God's *Right and Authority to Command*, and our *Obligation to Obey*. For (1.) He is the *Lord*, and therefore we are obliged both in *Duty and Interest* to do whatsoever he *Commands* us. And so we find his *Commands* are frequently enforced with these words, *I am the Lord: As in particular, Lev. 18. 5. Ye shall therefore keep my Statutes and my Judgments,—I am the Lord. I say* we are obliged both in *Duty and Interest*: For as we are his *Creatures*, he may *Command* and *Dispose* of us at his *Pleasure*; and as he is *Almighty*, he is able to *Reward* or *Punish* us, according as we do well or ill; so the remembrance of former *Benefits* and *Deliverances* should excite us to hope for more for the time to come; and this would be no small *Engagement* to *Obedience*. (2.) He is *our God*, and therefore we are more obliged to obey his *Commands*, than *others* are, who have no such *Relation* to him. For the better understanding of which, we are to consider, that all, or most of the *Heathen Idolaters* had their *Dii Penates*, or peculiar *Household-Goods*, whose *Images* were kept and *Worshipped* at home, as appears in the Example of *Laban's* God's that were stolen away by his Daughter *Rachel*, Gen. 31. And these were suppos'd in a peculiar man-

ner to favour and protect those *particular Families* where in they were Worship'd, and therefore were more properly called *their Gods*. Now this being the usual way of speaking among the *Canaanites*, and other *Eastern Nations*, when God (who frequently makes use of the received Forms of Speech) would signify his *peculiar Favour* to any Person or People, he does it by saying, *He will be their God*. By which Phrase, he not only shews that he will be *Worshiped* by them, but that he will be a *Benefactor* to them above all other People. And hence it is that in the Form of the Covenant between God and his People, we often meet with these words, *And I will be their God, and they shall be my People*. That is, they shall not only Worship me and own me for their God, but I will shew my self to be *their God* in a peculiar manner, by bestowing singular Blessings upon them. I will not only be so to them, but they shall find me so, and be *sensible* of all my Love and Kindness towards them. As he expressly tells them, *Exod. 29. 45, 46. And I will dwell among the Children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them out of the Land of Egypt, that I may dwell among them*. But he is also *our God* by way of Covenant, which should be a further Obligation to Obedience. And as this was urged by *Moses* upon the *Children of Israel*, *Deut. 27. 9, 10. Take heed and hearken, O Israel, this day thou art become the People of the Lord thy God; thou shalt therefore obey the Voice of the Lord thy God, and do his Commandments and his Statutes which I command this day*. So 'tis of equal force with us, who have enter'd into Covenant with him in our Vow at *Baptism*, to keep his Holy Will and Commandments, and to walk in the same all the days of our Life. (3.) We are obliged to Obey him upon the account of our *Redemption*. For if God had a right to command the *Children of Israel*, because he had brought them out of the *Land of Egypt*, and out of the *House of Bondage*; he has surely as much,

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much, if not greater Right over us, by delivering us from the *Power of Sin* and the *Dominion of Satan*. And therefore we are expressly said to be delivered out of the Hands of our Enemies, that we might serve him without fear, in Holiness and Righteousness before him, all the days of our Lives, Luke i. 74, 75.

Before we come to consider each Commandment in particular, it will not be amiss to premise some few things concerning them in general. As (1) That they are most of them *Negative Precepts*. The reason of which seems to be our Proneness to Sin ever since the Fall, together with the Prevalency of ill Examples: Both which require the strictest Curb that may be to keep us from Offending, and that is by directly *forbidding* us those things which we ought not to do. (2) That where any *Duty* is *Commanded*, the contrary thereunto (as a *Sin*) is *forbidden*: And on the other side, where any *Sin* is *forbidden*, the contrary *Duty* is *commanded*. And (3.) That in all *Duties commanded*, and all *Sins forbidden*, the *Means* and *Occasions* leading thereunto are *commanded* and *forbidden* also. And now we come to the particular Consideration of the *First Commandment*, which will be sufficient for this time.

Com. I. *Thou shalt have no other Gods before me.* In which God separates himself from all others, as the only Object of our Worship and Adoration. Now in this (as in all the rest) I shall endeavour to shew.

1. *What is requir'd or Commanded.*
2. *What is prohibited or forbidden.* And,
3. *What Use and Improvement may be made of it.*

I. We are here *Commanded* to own and acknowledge God to be the only *true God*, and we are likewise requir'd to own him as *our God*, and to Worship him accordingly. For tho' this Precept be express'd *Negative-ly*, yet it includes two *Affirmative Propositions*. Upon which account *Josephus* tells us, This First Command-

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ment teaches us, * *That there is but one God, and that He alone is to be Worshiped.* And thus our Blessed Saviour answered the Temptations of Satan, *Matth. 4. 10. It is written, thou shalt Worship the Lord thy God, and him only shalt thou serve.* And so David advises his Son upon his Death-bed, *1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind.* In particular,

(1.) We ought to love him above all, even with all our Heart, and with all our Soul, and with all our Might, *Deut. 6. 5.* And to love no other but in Subordination to him, and for his sake.

(2.) We are commanded to fear him, *Deut. 6. 13. Thou shalt fear the Lord thy God, and shalt serve him :* And in many other places. And the Fear of the Lord is often put for the Whole of Religion, with respect to God : In particular, *Acts 10. 35. — He that feareth him, and worketh Righteousness, is accepted with him :* And *Eccl. 12. 13. Fear God and keep his Commandments, for this is the whole Duty of Man.* And this not only in Scripture, but in the Heathen Moralists, who describe Religion it self by this very name of fearing God. And therefore Pious and Devout Men are by them stiled †Men of Reverence and Fear.

(3.) We are requir'd to Trust in him, *Prov. 3. 5, 6. Trust in the Lord with all thine Heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy Paths.* And this is highly reasonable, since he has not only the Power to help us, and therefore is able to relieve us in all our Wants and Distresses ; but we have also had frequent Experience of his Goodness, and therefore may hope he will be willing to do us any Good. And,

* ὅτι Θεὸς ἓστιν εἷς καὶ δὲ τῶτον τίθειται μόνον. *Ant. Jud. l. 2. c. 5.*

† εὐλαβεῖς and φοβούμενοι.

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(4.) *Lastly*, We ought to shew our *Inward Devotion* by *External Acts of Worship*. These of old under the Legal Dispensation consisted chiefly of *Sacrifices*, instead of which we have the *Sacraments*, with our daily *Prayers* and *Thanksgivings*, to shew our Dependance on him, and that all we have comes from him. These we have both enjoyned together, *Psal. 50. 14, 15. Offer unto God Thanksgiving, and pay thy Vows unto the most high : And call upon me in the Day of Trouble ; I will deliver thee, and thou shalt glorifie me :* That is, return Praises and Thanksgivings for it, for 'tis said expressly, *Whoso offereth Praise, Glorifieth me*, Verse 23.

II. We are here *forbidden* to own or acknowledge any other God besides him, or to pay any such *Divine Worship* to any other. And this was one Reason of putting this Precept in a *Negative Form*, to withdraw the Children of *Israel* from *Idolatry*, with which their Minds had already been too much possess'd in *Egypt*, and to which they were like to meet with frequent Temptations in the Land of *Canaan*, and from which it was absolutely necessary they should be restrain'd, before they could possibly serve God aright. And therefore it was a Matter of great importance, to shew that God would by no means approve of any *Mixtures* in Religion, but he that pretends to Worship him, must Worship him only. And for the same Reason we are also forbidden to prefer the Love and Service of any *Creature*, before that of our *Creator*, who is God Blessed for ever.

Now that we ought not to pay any *Divine Worship* to any other but God, is evident, because there neither is, nor can be any other God but him, to whom such Worship is, or can be due. For as for the *Sun*, and *Moon*, and *Stars*, so much ador'd by the *Heathen*, they are only the *Works of his Hands* ; and as for *Saints* and *Angels*, they are but our *Fellow Servants*. Neither ought we to prefer the Love and Service of any *Creature* before him, because this would be to make them
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our Gods. And the Service of God and of the Creature, are inconsistent one with another: For *no Man can serve two Masters, but either he will hate the one, and love the other; or else he will hold to the one, and despise the other; we cannot serve God and Mammon,* Matth. 6. 24. If we do not love God *above all*, we love him *not at all*: And he who will not give his Glory to another, will never endure the Worship or Service of any other God.

III. Now for the *Use* of this, we ought seriously to examine our selves, whether we do indeed acknowledge God to be the only *true God*, and *our God*, and *Serve* and *Worship* him as we ought to do. There are few indeed but will own God with their *Mouths*, but there are too many, who in their *Works* deny him. And how can we pretend to *love* God, when we have so little Acquaintance and Communion with him? Or how can we say *we love him*, when our *Hearts* are not with him, but we are continually *mocking* him with our empty and lifeless Devotions? Much less can we pretend to love him *above all*, when we are so ready to prefer any *Lust* or *Vanity* before him. How can we pretend to *fear* God, when we take no care to *please* him, nor regard those repeated *Threatnings* against those Sins which we know to be so Displeasing and Offensive to him? Is it any sign of the true *fear* of God, who sees and observes all our Actions, when we do so many things in *his Presence*, which we should be both afraid and ashamed to do in the *sight of Men*? How can we pretend to *trust* in him, when we are so often murmuring and repining at his Dispensations towards us, and are so ready to use any indirect Means for the ridding us out of Trouble, or for the obtaining our Desires? And how can we pretend to *Worship* him as we ought to do, when we are so Cold and Formal in our Devotions, so slack in calling upon him, and so forgetful of the Mercies we daily receive from him.

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But on the other side, how many of us are *lovers of Pleasure more than lovers of God*? How apt are we to be more afraid of the *Displeasure of Men* than of the *Anger of God*? How ready are we to trust in our *Wit and Policy*, in our *Wealth and Riches*, in our *Power and Authority*, in our *Credit and Reputation*, in our *Friends and Interest* in the *World*, and indeed in *any thing* rather than in the *Providence of God*, without which all things else are nothing? And how apt are we to *Idolize* our *Wealth*, and *Wit*, and *Parts*, and *Friends*, and *Relations*, and to dote on every *Creature Comfort*? And what is this but to make them our *Gods*? And therefore we have cause to be humble for our *Sins and Transgressions* against this *Precept*, and to pray for *Grace* to enable us for the future to serve God as we ought to do; saying as we are taught in our Liturgy, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XII.

Com. II. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not Bow down to them, nor Worship them. For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children to the third and fourth Generation of them that hate me, and shew Mercy to Thousands in them that love me and keep my Commandments.

THE First Commandment concern'd the *Object* of our Worship; and this teaches us the *Way and Manner* of it, and how he will be served. And since God was pleased to be more large and particular in
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this and the Fourth Commandment, than in any of the other, it ſeems to be upon the account of the Proneneſs of Man's Nature to *Idolatry*, and the Breach of the *Sabbath*, more than to any other Sins. And to ſay nothing of the Ancient or Modern *Heathens*, who never had any true Knowledge of God, or of his Will, we find this exemplified in two ſorts of Perſons, *viz.* the *Children of Iſrael* of old, and the *Church of Rome* of latter times. For the *former*, notwithstanding their repeated Prohibitions againſt it, and frequent Judgments upon them for it, were always running mad after the *Idols* of the Nations round about them. And the *latter*, notwithstanding the greater Light of the Goſpel are ſo far overſpread with ſuch groſs *Idolatry*, that being Conſcious of it, they have very fairly left out this Commandment in their Catechiſms, and ſplit the Tenth into two, to make the number even.

Now in treating of this *Second Commandment*, I ſhall firſt briefly run over the ſeveral parts of it, with ſome ſhort Obſervations on them, and then according to the former Method, ſhew what is Commanded and Forbidden in it, with the Uſe and Improvement of it.

Thou ſhalt not make to thy ſelf any graven Image.] That is, as a *Symbol* or *Representation* of the *Deity*, with an Intention or Pretence to *Worſhip* him thereby. For otherwiſe the making or having of any ſort of *Images* is not altogether unlawful, when they are uſed only for Ornament in private Houſes, or to ſhew our Reſpect to Princes and eminent Benefactors, or to revive the Memory of Dead or Abſent Relations. But then only they become Sinful, when they are made a means of drawing us to *Idolatry*. And this ſhould make us wary of admitting them in Churches, or Places of Publick Worſhip, to avoid all Occaſion of Sin and Appearance of Ill. In the moſt ancient Times there were neither *Temples* nor *Images*, as it is confeſs'd by the *Heathens* themſelves. In the Diſcourſe of the *Syrian Goddeſs* in *Lucian*, the *Egyptians* are ſaid to have receiv'd the

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*Knowledge of the Gods of all other Nations, and to have erected Temples to them. And that some time after the Assyrians not only imitated them in Building of Temples, but also plac'd Images in them. * For the Temples of the Egyptians were at first without Images. The like we read of the Ancient Romans, that they had no Images for many Years, being taught by Numa Pompilius their Lawgiver, that † God was a pure eternal Mind, not to be seen by Mortal Eyes, nor represented by any humane Art. And even after they were in use, they were generally disapprov'd by the more sober Heathens. Hence it was that Plato reprov'd the ruder sort of Men in his Time for their contrivances of Pictures and Images, to put them in mind of the Gods, or Angelical Beings, and exhorted them rather to look into their own Souls, which were the fairest Images, not only of the lower Divine Natures, but of the Deity it self. And Varro in St. Augustin, says, That * the purest Worship of the Gods is without Images. For as Balbus in Cicero, affirms, † Nothing is more difficult than to withdraw the Mind from these visible Representations; so that when they should think of God, they can imagine nothing else. Now this Prohibition is to be understood, not only of Graven Images, but of Molten Images, or Pictures, or any other sort of Resemblance : As it follows,*

Nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth,] Where by those things in Heaven above, is meant not only Saints and Angels, but the Sun, and Moon, and Stars, and even the Fowls of the Air; and

* τὸ δὲ παλαιὸν καὶ παρὰ Αἰγυπτίοισι ἀξίονος νηὶ ἔσαν.
Lucian. † Nat. Com. l. 1.

* Castius Dii observantur sine simulacris. † Nihil est difficilius quam à Consuetudine oculorum aciem mentis abducere. Cic. de Nat. Deor. l. 2.

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by those things in *Earth* beneath, is to be understood, not only *Men*, but the *Beasts* of the Field, and *creeping* things, and even the *Fruits* of the Earth; and by those things in the *Waters* under the Earth, is meant the *Fishes* of the Sea and Rivers, and also the *Rivers* themselves: All which, together with the *Pictures* or *Images* of them, were generally *Worshiped* by the *Heathens*, and in particular by the *Egyptians*, amongst whom the *Israelites* had lately dwelt. And these being a *Compendium* of the whole World, do take in all that is in Nature, as the forbidden Objects of our Adoration. And therefore it is added,

Thou shalt not Bow down to them, nor Worship them.] Which words are an *Explanation* of the former, and shew the end why *Images* are forbidden to be made. For (as I have said) 'tis not absolutely unlawful to make, or have any sort of *Images*, but only to make them with an intent and design to Bow down to them and Worship them: In which words, all manner of *Worship* is forbidden, either by *Kneeling* to them, *Praying* to them, *Kissing* them, *burning Incense* to them, or *Lights* before them, &c. Then follows the Reason to enforce this Commandment, in these words,

For I the Lord thy God am a jealous God.] In which there are three things will deserve our Consideration: (1.) His *Soveraignty* over us, he is the *Lord*, and therefore 'tis fit that he should appoint us the way how he will be *Worshiped*. (2.) His *Propriety* in us, he is our *God*, and we are bound and oblig'd by *Covenant* to Worship him according to his own Appointment, and no otherwise. And (3.) His *Zeal* for his own *Honour and Glory*, for he is a *jealous God*; which is a Metaphor taken from the *Marriage-state*, wherein most Persons are apt to be greatly offended, when that Love and Respect is given to others, which is due only to them. And accordingly in Scripture, *Idolatry* is called *Spiritual Whoredom and Adultery*, and Men are said to go a *Whoring after other Gods*, *Exod. 34. 15.* Which indeed

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deed was sometimes true in a *literal Sense*, as appears by what *Herodotus*, *Lucian*, *Eusebius*, *St. Austin*, and others tells us of the horrible Impurities committed in the Worship of *Astarte* or *Venus*, by the *Phœnicians*, and other Neighbouring Nations; and was afterwards applied to all manner of *Idolatry*, tho' not accompanied with any such filthy Rites or Customs. Now this Zeal of God for his own Glory, is here express'd two ways:

(1.) By the *Judgments* here threatned against those that Transgress this Law, which are a further Argument to enforce the Observation of it.

And visit the Sins of the Fathers upon the Children, to the third and fourth Generation of them that hate me.] Where the *Visiting* of Sin, or for Sin (in Scripture Phrase) is *Punishing* of it: According to that of the Prophet, *Jer. 5. 9.* *Shall I not visit for these things, saith the Lord, shall not my Soul be avenged of such a Nation as this?* Now this *visiting* the Sins of Parents upon their Children, appears to some not a little Rigorous and Unjust, as if the Innocent were to suffer for the Guilty. And therefore the Learned *Monsieur Le Clerc* endeavours to soften it in his *Annotations* upon *Exod. 20. 5.* where he would have the Sense to be this: That God is so angry with *Idolatrous Parents*, as to send *Afflictions* and *Calamities* on their Children for their own Sins, which otherwise he would have past by and taken no notice of. As if God had only said thus, *I will be more severe to the Posterity of Idolaters, then to those that come of Pious Parents, and will not suffer their Sins to go unpunished. For whereas the Children of Pious Parents are more gently dealt with, and their Offences often past by and pardoned for their Father's sake; the Children of wicked Parents, if they offend, shall never be excus'd, but most surely and severely punished. So that (as he says) the Children do not bear the Punishment of their Father's Sins, but only of their own, which is also a Punishment to their Parents, since it must needs be very grie-*

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vows to them, to ſee or apprehend the Sufferings of their Children. But this Interpretation is not only directly contrary to the expreſs words of the *Text*, and ſeveral other places of *Scripture*, as we ſhall ſee by and by; but it is alſo grounded on a *Miſtake* of the Notion which he contends againſt; as if the *Children* were ſuppoſ'd to be perfectly *innocent*, and puniſhed *only* for their *Father's Sins*, as having none of their *own*, and therefore could not juſtly ſuffer any thing, if their *Fathers* had not Sinned: Which as it is *false* in it ſelf, ſo, (as far as I know) it was never pretended to be the meaning of this place; which I take to be *only* this: *That the Children of Idolatrous and Wicked Parents, if they follow their ways, ſhall be liable to Punishment, not only for their own Sins, but their Father's too.* For otherwiſe, why ſhould the *Parents* be ſo griev'd with the Apprehenſion of their *Childrens Sufferings* (as *Monsieur Le Clerc* ſays) if they were only for their *own Sins*? Might they not well enough ſay, *Let them ſuffer for their own Faults, if they do amiſs, as we have done for ours?* Or how can this be ſaid to be a Punishment to the *Parents*, unleſs it were for their *sakes*, and were *Conſcious* to themſelves of being the *Causes* of their Sufferings? For the *Sufferings* of *another* can be no *Punishment* to *me*, if I think they are only upon *his own account*.

But here may be objected that noted Paſſage in *Ezek. 18. 20.* where it is expreſſly ſaid, *That the Son ſhall not bear the Iniquity of the Father*, that is, he ſhall not ſuffer for it. But then it is to be conſidered, that this is to be underſtood only of ſuch a Son as *forſakes* his *Father's Evil Courſes*, and does that which is right, as is plain from the Context, *Verſe 14, &c.* *If a wicked Man beget a Son that ſeeth all his Father's Sins which he hath done, and conſidereth, and doth not ſuch like, he ſhall not die for the Iniquity of his Father, he ſhall ſurely live.* And ſo on the other ſide, whenever God is ſaid to *viſit* the *Sins* of the *Fathers* upon the *Children*,
this

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this Supposition is always to be understood, *that they walk in their ways*; And so God takes this *occasion* to reckon with them for all together; not only for their *own* Sins, but those of their *Ancestors*, the Guilt whereof they have justly brought upon *themselves*, by shewing their *Approbation* of them by following their *Example*. So that 'tis not as *Cotta* in * *Tully*, disputing with the *Stoicks*, misrepresents it, *That if any Man escape the Punishment of his Crimes by Death, his Children and Posterity shall suffer for him, whether they be guilty of the like Offences or no*: For there is never a one but will have *Sins* enough of his *own* to justify the Punishments inflicted on him.

Now this *Notion* (as I have said) is confirm'd by several other places of *Scripture*. As in particular in that famous place, *Exod. 34. 6, 7.* Where the nature of God is describ'd by himself with so many indulgent Attributes. *And the Lord passed by before him and proclaimed, The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin* (yet then he adds) *and that will by no means clear the Guilty* (but) *visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.* So *Jer. 32. 18.* *Thou shewest loving kindness unto Thousands, and recompencest the Iniquity of the Fathers into the Bosom of their Children after them.* I shall add but one place more, where their *Father's Sins* and their *own* are both mentioned as equally procuring the *Judgments* inflicted on them, *Isa. 65. 6, 7.* *Behold it is written before me, I will not keep silence, but will recompence, even recompence into their Bosom your Iniquities, and the Iniquities of your Fathers together, saith the Lord, which have burnt Incense upon the Mountains,*

* Si quis morte poenas effugerit expectantur ex poena à Liberis, à nepotibus, à posteris. Cic. de Nat. Deor. l. 3. in fine.

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and Blaſphemed me upon the Hills; therefore will I meaſure their former Work into their Boſom. And to this we have the Suffrage of the very *Heathens*. In that excellent Diſcourſe of *Plutarch*, *De his qui ſerò puniuntur à Numine*, where he ſays, *That we ought not to accuſe the Gods, if many times the Divine Vengeance diſcharges it ſelf upon the Off-ſpring of the Wicked.* For if we believe that the Reward of Virtue ought to be extended to Poſterity, by the ſame Reason it becomes us to think that Punishment ought not to be conniv'd at Impieties committed, but to paſs on and purſue the Progeny of the Transgreſſors, according to the Demerits of their Fore-fathers. But (he ſays) moſt Men are apt to be quarrelſome with the Deity, one while complaining if the Poſterity of an unjuſt Perſon ſeems to proſper in the World, and another time finding no leſs fault, if it happen that the Race of the Wicked be utterly deſtroyed. And ſome time after, he ſays, *That indeed the Gods do not always bring the Transgreſſions of Parents upon their Children, but if a Virtuous Son happen to ſucceed a wicked Father (as it often falls out that a ſound Child is born of one that is Crazy) ſuch a one is exempted from the Punishment that threat'ned the whole Deſcent.* But for a young Man that treads in the Footſteps of a Criminal Race, it is but juſt, that as Heir to his Father's Eſtate, he ſhould ſucceed to the Punishment of his Anceſtor's Iniquity.

Now in this Claufe of the Commandment we may obſerve (1.) That Wicked and Idolatrous Parents entail a Curſe upon their Poſterity that walk in their ways. For this muſt always be ſuppos'd, and tho' it be not expreſs'd, yet is ſtill to be underſtood. And this will afford a ſtronger Argument to deter Men from Sin, to think that they ſhall not only ſuffer for it themſelves, but their Children after them.

For

For Pious Fathers on their Sons derive
Sure Blessings, which the Impious cannot give.
They live themselves still vex'd with sharp Remorse,
And leave a long Hereditary Curse.

Mr. Creech's Theoc.

(2.) That the Children of Wicked and Idolatrous Parents, shall not only suffer for their own Sins, but also for the Sins of their Ancestors. To which purpose there is a Saying of the Jewish Rabbins, That no Punishment befalls Israel, in which there is not an Ounce of the Golden Calf. And agreeable to this is that Denunciation of Judgment by Christ himself upon those Persecutors that were filling up the Measure of their Father's Iniquities, Matth. 23. 34. — 36. Wherefore behold I send unto you Prophets, and wise Men, and Scribes; and some of them ye shall kill and Crucifie, and some of them shall ye Scourge in your Synagogues, and persecute them from City to City: That upon you may come all the Righteous Blood shed upon the Earth, from the Blood of Righteous Abel, unto the Blood of Zacharias the Son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you, all these things shall come upon this Generation. (3.) That if God be so severe upon Wicked and Idolatrous Persons, as for their sakes to punish their Children after them; then much less can they expect to escape themselves. And (4.) That all false Love is Hatred. For whatsoever Pretences Idolaters may make of Loving, Serving, and Honouring God the more by their own Inventions; they are here accounted Enemies, and are said to hate him, and none can be truly said to love him but those that Worship him according to his Will, (as it follows) keep his Commandments. But this Zeal of God for his own Glory is here set forth.

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(2.) By the *Rewards* promiſed to thoſe that keep his Commandments, which is a further Motive to our Obedience.

And ſhew Mercy unto Thouſands in them that love me and keep my Commandments.] That is, I will deal well with them for the ſake of their Progenitors. Thus *Moſes* tells the Children of *Iſrael*, *Becauſe he loved thy Fathers, therefore he choſe their Seed after them*, Deut. 4. 37. And *Solomon* ſays, *The juſt Man walketh in his Integrity, and his Children are bleſſed after him*, Prov. 20. 7. But this Mercy is ſhewn, not only in beſtowing *Bleſſings*, but alſo many times in pardoning the *Offences* of the Children for their *Parents* ſakes, even tho' they did not walk in their ways, but were guilty of great Provocations. Thus we find the People of *Iſrael*, notwithſtanding their frequent *Rebellions* and *Idolatries*, were ſtill brought into the *promiſ'd Land*, and preſerved in it, for the ſake of *Abraham*, and *Iſaac*, and *Jacob* their Fathers. The like we read of many afterwards, tho' guilty of horrible *Idolatries*, who yet were ſpard for *David* their Father's ſake.

Now this Mercy and Forbearance of God towards them, is owing to the *Covenant* made with their Fathers, which includes their Children alſo. For thus God ſays to *Abraham*, Gen. 17. 7. *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlaſting Covenant, to be a God unto thee, and to thy Seed after thee.* And tho' ſometimes God may ſeem to be angry with them, and puniſh them for their Iniquities, yet he will ever be mindful of his *Covenant*, and not utterly caſt them off. As we ſee in that gracious *Promise* concerning *David* and his Poſterity, *Pſal.* 89. 30.—34. *If his Children forſake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: then will I viſit their Tranſgreſſion with a Rod, and their Iniquity with Stripes. Nevertheless my loving kindneſs will I not utterly take from him, nor ſuffer my Faithfulneſs*

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ness to fail. My Covenant will I not break, &c. And from hence we may also observe, (1.) That Pious Parents do not only themselves reap the happy Fruits of their Piety while they live, but also entail a Blessing upon their Posterity, Psal. 112. 1, 2. Blessed is the Man that feareth the Lord, that delighteth greatly in his Commandments. His Seed shall be mighty upon Earth, the Generation of the Upright shall be blessed. And this may afford great Comfort and Encouragement for them to leave their Fatherless Children with him, since the Covenant was made, not only with them, but with their Seed also, and the Benefits of it shall extend to their Children after them. (2.) That we can pretend to no Merit by the best of our Services and Performances. And therefore God is here said to shew Mercy to us in pardoning our Defects, and accepting our imperfect Obedience: And whatever Rewards we may receive from him, they proceed not from our Deserts, but from the Multitude of his Mercies. (3.) That his Mercy is of far greater extent than his Judgments. For those that hate him and break his Laws shall be punished only to the Third and Fourth Generation (and three or four is commonly used to signify but a few) but he will shew Mercy unto Thousands in them that love him and keep his Commandments. And (4.) That as we cannot sincerely and acceptably obey the Will of God, unless we first truly love him; so this is the surest Token of our Love to God, if we keep his Commandments. To which agrees that of our Saviour, John 14. 15. If ye love me, keep my Commandments.

And now I come to resume my former Method, and to shew what is commanded, and what is forbidden in this Commandment, with the Improvement of it.

I. We are here Commanded to Worship this only true God after an holy and true manner; that is, after such a manner (only) as He himself has prescrib'd and appointed in his Holy Word: And that we do it, not

only *Internally* in Spirit and Truth, but also *Externally* in all Humility and Reverence before him: Now that the Word of God is the only Rule to direct us in the way how he will be Worshiped, is evident from many places of Scripture, of which I shall only instance in one. *Deut. 4. 2. Ye shall not add to the Word which I Command you, neither shall ye diminish from it, that ye may keep the Commandments of the Lord your God which I command you.* And that *Bodily Worship* is requir'd of us, as well as *Spiritual*, we learn, not only from the *Psalmist*, in that devout Exhortation, *Psal. 95. 6. O come let us worship and bow down, let us kneel before the Lord our Maker:* But also from the *Apostle*, *1 Cor. 6. 20. For ye are bought with a price, therefore glorifie God in your Body, and in your Spirit, which are God's.*

II. We are here forbidden all manner of *Idolatrie*, *Superstition*, and *Will-worship*: That we do not Worship the true God after a false manner, by any way of our own devising, or not appointed in his Holy Word, and in particular not by *Images*. Now the reason of this is, because God being an *Infinite* and *Spiritual Being*, cannot be represented by any thing that is *Finite* and *Corporal*, as all *Images* are. And so the *Apostle* argues against the *Superstitions* and *Idolatrous Athenians*, *Acts 17. 24. Ec. That God who made the World and all things therein, seeing he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands,—nor ought we to think that the Godhead is like to Gold, or Silver, or Stone Graven by Art and Man's Device.* And the *Prophet* puts an unanswerable Question to such Persons, *Isai. 40. 18. To whom will ye liken God? Or what likeness will ye compare unto him?* And to prevent all Occasions of *Idolatrie*, *Moses* expressly reminds the People of *Israel*, that when God spake unto them out of the midst of the Fire, they heard the voice of the words, but saw no similitude, only they heard a voice, *Deut. 4. 12.* And this he repeats again, *v. 15.* with this Admonition grounded upon it in the following Verses: Take
ye

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ye therefore good heed unto your selves (for ye saw no manner of Similitude on the day that the Lord spake unto you in Horeb out of the midst of the Fire) lest you corrupt your selves, and make you a graven Image, the Similitude of any Figure, the likeness of Male or Female, the likeness of any Beast that is on the Earth, the likeness of any Fowl that flieth in the Air, the likeness of any thing that creepeth on the Ground, the likeness of any Fish that is in the Waters under the Earth (all which were used by the Heathens as Representations of the Deity) And lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven, should'st be driven to worship them and to serve them, which the Lord thy God hath divided (or imparted) to all Nations under the whole Heaven. Which is so full and express against all manner of Idolatry, that nothing need be added to it.

III. Now for the Use of this, we ought seriously to examine our selves, how far any of us may be guilty of the Breach of this Commandment. And here most People will be apt to think themselves clear enough from all Idolatry: But we ought first to enquire, whether we Worship God at all, or at least in such a manner as we ought to do. For it will signifie little to avoid Idolatry on the one hand, if we run into Atheism on the other. How many People are so careless and negligent of the Worship of God, both in Publick and Private, that they may well be said to be without God in the World! And even among those that come to Church, and seem to make some Conscience of Religion, yet how dull and lifeless are they, for the most part in their Devotions! How unsuitable is their Carriage to that awful Presence into which they come! And how often do they draw nigh to him with their Lips, when their Hearts are far from him! But perhaps we may not be altogether so free from Idolatry neither as we imagine. For as we are not to Worship God by Ima-

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ges, so neither according to the vain *Imaginations* of our own Hearts: These being a sort of *Images*, as well forbidden as those that are expos'd to our Eyes. And therefore we ought to be careful of entertaining any unworthy or unbecoming *Notions* of God in our Addresses to him. For on the one hand, if with that wicked and sloathful Servant in the Parable, we look upon God as *so hard and severe as to reap where he has not sown, and to gather where he has not strowed*; or on the other hand, if we think him so easie to be pleas'd, as to be put off with any slight Pretences or Excuses for the neglect of our Duty; or in a word, if with him in the Psalmist, we think he is *altogether such a one as our selves*; we cannot clear our selves from the Breach of this Commandment. And therefore we have all, in some respect or other, reason to join with the Church, in saying, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XIII.

Com. III. **Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.**

THIS Commandment concerns the Glory, Honour, and Reverence due to the Holy Name of God. Now the Name of God is here put for his Nature, according to that of the Psalmist, *They that know thy Name will put their trust in thee*, Psal. 9. 10. And therefore under the Name of God is included his Titles, Attributes, Ordinances, Word and Works, and all things else by which God is pleas'd to make himself known. And to *by taking his Name in vain*, is meant the *speaking*

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ing, thinking, or doing any thing to his Diſhonour. But according to *Philo* and *Joſephus*, this Precept has chiefly relation to falſe, or raſh, and idle *Swearing*, or *Prophaning* the Holy Name of God. And whereas it is added in the Reason to inforce this Command [*That the Lord will not hold him guiltleſs that taketh his Name in vain*] there is a *Meioſis* in the words, and more is to be underſtood than is expreſſ'd. So that the meaning is, God will ſurely puniſh him: And ſince *Men* are apt to take too little notice of the Breach of this Law, God will take the Vengeance into his own Hands, and undertake the Execution of Juſtice on them *himſelf*, rather than ſuch ſhall go unpuniſhed.

Now having given this ſhort account of the general Senſe of this Commandment, I ſhall proceed to ſhew more particularly what is requir'd and forbidden in it, with the Uſe and Improvement of it.

I. We are here requir'd to propoſe to our ſelves the Honour of God's Holy Name in all our Thoughts, and Words, and Actions, and to have a diſtinct reſpect for all ſuch things as have the Name of God called upon them, or more immediately relate to his Service. And in particular, that we Sanctifie God in our Hearts and Lives, and uſe his *Titles* and *Attributes* with due *Reverence*, and behave our ſelves Holily in all our Addreſſes to him, and Dealings with him. And thus in the very firſt Petition of the Lord's Prayer, we are taught to ſay [*Hallowed be thy Name*] which implies, that in the firſt place we ought to Sanctifie his Name our ſelves, and then to pray alſo that it may be ſo by others. And the Apoſtle exhorts, that *whether we eat or drink, or whatever we do, all ſhould be done to the Glory of God*, 1 Cor. 10. 31. But more expreſſly we are requir'd, (when we are lawfully called to it upon juſt and important Occaſions) to *Swear only by his Name*, Deut. 6. 13. But then we muſt take heed, that as we do it with Reverence, ſo we muſt alſo be mindful of thoſe Directions of the Prophet, *Jer.* 4. 2. *That we Swear in Truth,*

in Judgment, and in Righteouſneſs : That is, not Falsely, nor Raſhly, nor to promiſe any thing in our Oaths, unjuſt, or unlawful to perform. And in all our Promiſſory Oaths and Vows (provided they be of things Lawful, and in our Power to perform) we muſt be ſure to make them good, remembring whoſe Truth and Honour we have engaged for the performance of them.

II. We are here forbidden all raſh, unadviſed, and wilful *Prophanations*, of the Holy Name of God, his Oaths, *Imprecations*, or *Cuſings* of the Creatures, our Neighbours, or our ſelves : And we are not to uſe the Name of God ſlightly, idly, or vainly, and much leſs to cover any Deceit or Falſhood, or that which is in any reſpect Sinful or Unlawful. But ſince the Breaches of this Commandment are ſo notorious and frequent amongſt us in this Age, it will not be amiſs to inſiſt a little upon ſome particular Sins againſt it, and to ſhew the heinouſneſs of them. And,

(1.) We are here forbidden all manner of *Blasphemy*, or ſuch Reviling and Reproachful Language of God, as may well be called [*Crimen Leſe Majeſtatis*] High-Treaſon againſt the Majeſty of Heaven. And if it be ſo great a Crime to uſe Scandalous and Reproachful Words of our Prince, what is it to do it towards him who is infinitely above all the Kings of the Earth ! And yet this is too frequently practiſ'd by many Perſons, who when they are offended by Men, ſeek to revenge themſelves upon God, as if He was the cauſe of all their Miſfortunes. So *Menelaus* in *Homer*, having broken his Sword upon *Paris's* Helmet, he cries out, * *O Jupiter, thou art more miſchievous than any of the Gods.* And thus too many are guilty in aſcribing ſuch things to God as are altogether diſhonourable to him, unworthy of his Nature, and unſuitable to his Diſpenſations towards them.

* Ζεῦ πάτερ ἐπὶ σείο θεῶν ὀλοώτερος ἄλλος. I. 3.

(2.) We

(2.) We are here forbidden all manner of *Swearing*, unless it be (as I have said) in a *Solemn Manner*, before a *lawful Magistrate*, and upon a *just Occasion*. And ere many Persons are apt to offend several ways: As,
 1. By *Swearing Falsely*, which is commonly called *perswearing* or *Perjury*: When Men assert that upon oath which they know in their own Hearts and Consciences not to be *true*. And this must needs be an horrible Provocation, to call the *God of Truth* to witness that which they know to be a *Lie*! No wonder then if he will not hold such Persons guiltless, and not only assign to them a terrible Portion in another Life, but also punish them many times by remarkable Strokes of his Hand, even in this World, and bring upon them the Curses of that *flaying Roll*, which as he tells us by his Prophet, *Zech. 5. 4. Shall enter into the House of the Thief, and into the House of him that Sweareth falsely by his Name; and shall remain in the midst of his house, and consume it with the Timber thereof, and the stones thereof.*

2. By *Swearing Rashly* and frequently in their ordinary Discourse, upon every light and trivial Occasion. As *Oaths* was in common use among the *Heathens*, as appears in their *Comedies*; tho' condemn'd by the *Philosophers* and Sober Men amongst them, as in particular *Plato*, says that it was a very good Institution, that men should not rashly or lightly prophane the Name of *God*. And this must needs be a great *Affront* to the *Divine Majesty*, to call him as a *Witness* to every *Trifle*! As if the great *God of Heaven and Earth* had nothing else to do, but to be always at hand to justify whatever those *Prophane Wretches*, in their *Drink* or *Passions*, shall think fit to appeal unto him for! Where they ought first to *fear the Lord*, and then to *Swear*

† Οὐκ ὀρκίζονται καὶ κραίνειν πασῶν. 1. 11.

by his Name, Deut. 6. 13. And that not in a customary manner, or without just Occasion, but in Obedience to a Lawful Command, and with that awful Reverence that is due unto him.

3. By Swearing otherwise than God has appointed in his Word, that is, by any other but *Himself*. For since He only is Omniscient, and knows whether what we affirm be *true*, or what we promise be really intended by us, He only is fit to be appeal'd to in those Matters. And this being a part of *Divine Worship*, is due only to the *true God*, and not to any other pretended Deity, nor to any *Creature*. And therefore to Swear by any of the *Heathen Gods*, as some will do even at this day, is no such light matter as they may imagine, since 'tis in effect to *Renounce the Christian Religion*, by owning them as Deities, and a tacit returning back to *Paganism*; as (for the same Reason) to Swear by the *Mass*, &c. (too frequently practis'd) is too much like *Apostatizing to Popery*. Whereas we are commanded to make no mention of the Names of other Gods, nor to let it be heard out of their Mouths, Exod. 23. 13. To shew our Contempt of them: As on the same account David resolv'd that he would not take their Names into his Lips, Psal. 16. 4. Neither ought we to Swear by any of the *Creatures*, for this is in effect to make them Gods, by appealing to them as *Witnesses* of our *Truth* and *Sincerity*, and desiring them to punish us if we Swear *Falsely*. And this shews the Vanity of their Preferences, who think themselves excusable in not Swearing by God himself, but only such little *petty Oaths* as are too much in use and fashion. As nothing was more common among the *Heathens* in their ordinary Discourse, than to say, *ὀρκίζομαι*, as appears sufficiently in *Aristophanes*: And by *Heaven*, by *this Light*, &c. are too frequently used in our *Comedies*. For indeed to Swear by the *Creatures*, is in effect to Swear by God himself, since they are all his Works, and there appears so much of the Power and Wisdom of God in the

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meanest of his **Creatures**, as should make us **Fear** and **Reverence** him in them. And therefore our Saviour in his Explication of this Commandment, *Matth. 5.* Bids us **Swear not at all** (*viz.* not by the **Creatures**, nor in our ordinary Communication, *v. 37.*) *Neither by Heaven, for it is God's Throne, nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the great King; neither shalt thou Swear by thy Head, because thou can'st not make one Hair white or black. But let your Communication be yea, yea; nay, nay; for whatsoever is more than these cometh of Evil, v. 34.* 37. The meaning of which (according to the Learned Dr. Hammond) is this: That in ordinary Discourse we may use an Affirmation (that is, one yea) and if Occasion require an Asseveration (that is, another yea, or yes, yes :) And so on the other side a Negation, with a Phrase of some vehemence (as are doubting) to confirm it (that is, nay, nay :) And this (says he) will be a good means to prevent the use of Swearing, by assigning to that purpose some such Asseveration, which will serve as well. And therefore Christ does not only forbid any more than this, but in a manner directed to the use of this, as that which will help to prevent the Breach of this Commandment. Thus he,

(3.) We are here forbidden all manner of **Curses** and **Execrations** of the **Creatures**, our *selves*, or *others*. For this must needs be a great Indignity offered to God, to make him the **Executioner** of our **Passion** and **Revenge**, for every flight Affront or pretended Injury. And tho' perhaps some may plead, that these **Curses** are only the Effects of **Rashness** and **Passion**, and that they do not really desire they should come to pass (and indeed as to those which concern *themselves*, or any thing which belongs to them, we may well believe them :) yet besides that, 'tis very dangerous meddling with such **Edg'd Tools**, and that Men have no need to call upon God to **Damn them**; or to pull down **Curses** upon themselves, or any thing they have, which without Repen-

rance

tance will come soon enough upon them that are guilty of such Enormities; whose Judgment now of a long time lingereth not, and their Damnation slumbereth not, 2 Pet. 2. 3. The best we can make of it is the Calling upon God to no purpose, and without any Consideration; which is such a mixture of Hypocrisie and Impiety together, as can never expect to go unpunished.

(4.) Lastly, We are here forbidden to use the Holy Name of God Vainly and Idlely, without any Fear or Reverence, as it is too frequently practis'd by many in a way of Admiration, as O God! O Lord! O Christ! and such like Exclamations. As if that God whose All-wise Providence Governs the Universe, must be called upon at every turn to attend and take notice of every Trivial Accident, which only our Ignorance, or Folly, or Inconsideration renders surprizing and unexpected to us. I shall not repeat what I have said of some of the Heathens condemning this Practice. But among the latter Jews, after the Captivity the Name *JEHOVAH*, which God in a peculiar manner appropriated to himself, was held in so great Reverence, that they called it [ἀσπρην] *unutterable*, and thought it unlawful to pronounce it, or even to hear it spoken. And therefore whenever it occur'd, they read *Adonai*, or Lord in its stead. This was that Famous Tetragrammation, which Josephus calls [τὰ ἱερὰ γράμματα] *the Sacred Letters*; and [Περὶ ὧν οὐκ ἔστι μοι εἰπεῖν ἐπὶ τῶν ἱερῶν] *a Name of which it is not Lawful for me to speak*. And again [τὸ φοβερὸν ὄνομα τοῦ Θεοῦ] *the dreadful Name of God*. And Philo relating how Caligula used him and his Fellow-Embassadors from the Jews, speaks thus: You (says he) are Enemies to the Gods, and will not acknowledge me to be one, tho' I be receiv'd as such by all the rest of the World; but by the God that you dare not name, — and then lifting up his Hands to Heaven, he spake out the Word, which it is not Lawful so much as to hear, &c. But tho' this may seem too much to border upon Superstition, the common practice amongst us is no less guilty of Prophan-

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phaneneſs, which is the worſe of the two. And tho' many that uſe theſe Expreſſions may think to excuſe themſelves from downright *Swearing*, yet this is properly and literally to *take the Name of God in vain*; and by Conſequence a manifeſt Breach of this Commandment, which God has here ſo ſeverely threatned, that *he will by no means hold him guiltleſs that taketh his Name in vain*.

III. Now for the *Uſe* of this, we ought to examine our ſelves in what Meaſure, and to what Degree any of us may be guilty of this Sin. — And 'tis to be feared, that even the beſt of us are too Blame-worthy in not giving to God the *Glory due unto his Name*, in not being ſo Devout and Reverent in his Worſhip and Service, and in not paying due Reſpect to his Word and Ordinances, as we ought to do. But alas! there are too many others who are yet more Culpable in *Cuſtomary Swearing*, and Prophaning the Holy Name of God in their ordinary *Diſcourſe*: And certainly it behoves ſuch to be deeply humbled for their frequent Sins in this kind; eſpecially when they conſider what God has threatned, *Deut. 28. 58, 59. That if they do not fear this glorious and dreadful Name, the Lord thy God, then will the Lord make their Plagues wonderful, &c.* And what an horrible thing is it, that the Glorious Name of God ſhould be thus toſs'd about upon every Trifling, and even no Occaſion! I know that ſome have alledg'd for their Excuse, that they do not deſign to *Offend* Almighty God by it, but only they have got an *Habit* of it, and know not how to leave 'it. And indeed many are ſo *accuſtom'd* to it, that they know not when they do it; but upon the leaſt Reproof for it, are ready to *Swear* again that they have not been guilty of it. But can any pretend not to *Offend* God by breaking his *known Laws*, and which he has declar'd he will not let go unpuniſhed? Or can they think that an *Habit of Sinning* can take away the *Guilt* of it, which only ſerves to aggravate and enhance it? How vain would ſuch a Pretence be in any other Caſe? As if he that

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had been always a *Traytor*, or accustomed to *Murtber*, *Adultery*, *Theft*, or any other Vices, should think to escape, by alledging that he has got an *Habit* of those Sins and cannot leave them! And therefore it highly concerns such as are guilty of this Sin, to repent sincerely of it, and heartily to join with our Liturgy in Praying, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XIV.

Com. IV. Remember that thou keep Holy the Sabbath-day. Six Days shalt thou labour and do all that thou hast to do: but the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou and thy Son and thy Daughter, thy Man-Servant and thy Maid-Servant, thy Cattle and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day, wherefore the Lord blessed the Seventh Day, and hallowed it.

THIS Commandment affixes the *Time* which it pleased God to appoint and set apart for his more Solemn Worship and Service. Not but that we are to Serve God *every Day*, and therefore this Precept is herein after interpreted by [*Serving him truly all the Days of our Life.*] But *this day* we are to Sanctifie after a more peculiar manner, and to devote it intirely to the Worship of God and the Duties of Religion. I have formerly observ'd, that God was pleased to be more large and particular in *this* and the *Second Commandment*, by reason of the Proneness of our Natures to the Breach of them. I shall therefore take the same Me-

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thod in explaining this Commandment as I did in the other, and first briefly run over the several parts of it, and then shew what is Commanded and Forbidden in it, with the Use and Improvement of it.

Remember that thou keep Holy the Sabbath-day.] The word [*Sabbath*] signifies *Rest*, and so the Sabbath Day is Day of *Rest*. And it was so called upon the account of God's *Resting* from all the Works of the Creation. And upon the same account, we are enjoyn'd to keep it as a Day of *Rest*. Not that we are to spend it meerly in Idleness, or in doing nothing, but only to rest from our outward Labours and Worldly Business, that we may give up our selves intirely to the Religious Exercises of Piety and Devotion. Now the *Sabbath* was first Instituted in *Paradise*, and only ratified afterwards upon Mount *Sinai*. Tho' the Learned Monsieur *Le Clerc* be of another Opinion, and would have us suppose that Mankind had not observ'd this Day as a Festival ever since the Creation; but that *Moses* in relating the History of former Times, frequently took occasion to remind the *Israelites* of the Original of some Rites which were Instituted afterwards, and does not speak as those that were before him would have done, if they had transmitted their own Actions in Writing, but suites himself to the Language and Genius of his own Times. But he seems not to consider the Reason that is added to the Institution of the Sabbath, *Gen. 2. 3.* *Because that in it God rested from all his Work which he had made:* Which tho' it be spoken only after the manner of Men, yet this Reason being as Ancient as the Creation, the Institution it self must have the same date. Besides there is expresse mention of the Sabbath, as enjoyn'd to be kept Holy, *Exod. 16. 23, &c.* upon occasion of the gathering of Manna. This I thought Monsieur *Le Clerc* had forgotten, till I met with his *Latin Commentary* on the *Pentateuch*; where I find he brings this place as an Argument that the Sabbath was not before observ'd; because otherwise the *Israelites* could

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could not have been ignorant of it. As if that People had not frequent need to be put in *mind* of those Duties which they could not be ignorant of. And the very Circumstances of that History, plainly intimate that the Sabbath was wont to be observ'd formerly (tho' perhaps it might have been disus'd, during the Extremity of their Slavery in *Egypt*) because the daily Portion of Manna was doubled the day before only upon that account. I know Monsieur *Le Clerc* would have this Story to be misplac'd, and that it should not have been inserted before the giving of the Law on Mount *Sinai*, because here is a Command to lay up an Omer of this Manna before the Ark of the Testimony, which was not then in being. But then there is still less reason to think they could be ignorant of this Law, which had so lately been Promulgated in so terrible a manner. And to add no more on this Subject, the very word [*Remember*] in the beginning of this Commandment, implies, that it was no *new Law* then first delivered, but known long before, tho' perhaps for some time disus'd, and almost forgotten. And there is no doubt but it was observ'd by the Faithful of old from the very *first Sabbath* after the Creation, tho' the Scripture be silent in it. And that the Observation of the *Sabbath* in memory of the *Creation* was not peculiar to the *Jews*, but universally practis'd, even from the most ancient Times, appears not only from the Testimonies of * *Philo*, *This is a Festival, not of one City or Country only, but of the whole World*: And of † *Josephus*, who says, *There is no City or Nation where this Custom has not prevailed*: And of *Clemens Alexandrinus*, Strom. 5. where he Cites a Passage out of *Hesiod* [*Ἐξορμον ἰσθὲν ἡμᾶρ*] *That the*

* Ἑορτὴ γὰρ ἡ μᾶς πόλεως ἢ χώρας ὄντι, ἀλλὰ τῆ παντὸς
de Die Septima.

† Ubi nullam esse ait urbem Græcam, nullum Barbaram, quam non pervaserit mos Septimæ Diei qua Judæi feriantur. Contra Appion.

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Seventh Day is Holy : But alſo out of *Homer, Callimachus, Theophilus Antiochenus, Lucian, Herodotus,* and ſeveral others ; as you may ſee in *Grotius, de Ver. Chr. Rel. Lib. i. Sect. 16.* And *Huetius,* in his *Demonſtr. Evangel. Prop. 4. Ch. 11. Sect. 1.*

Now the *Ends* of its Inſtitution ſeem to have been ſomewhat *different,* according to the ſeveral *times* when this Law was given. For in the *State of Innocency* the Deſign of it was chiefly that Man might have a certain *Time* to contemplate and conſider the Excellency of the Works of God, and his Goodneſs towards him, and to return Praises and Thankſgivings to him. But afterwards when *Sin* had entred into the World, and brought *Labour and Sorrow* with it, the *Sabbath* was deſign'd, not only for the *Aſſembling* of People together for the *Solemn Worſhip of God,* but alſo for the Relief of *Servants and Cattle,* that they might not be too much Oppreſſed by Severe and Cruel Maſters, and as a Type of that *Eternal Sabbath and Reſt,* which we hope to enjoy in *Heaven.* And as for the *Day* on which this Sabbath is to be kept, from the beginning of the World to the Reſurrection of *Chriſt,* the *Seventh Day* of the Week was appointed to be the Weekly Sabbath, in remembrance of God's *Reſting* on that Day from the *Work of Creation* : And the *fiſt* Day of the Week ever ſince to continue to the end of the World, in remembrance of *Chriſt's Riſing* from the Dead, whereby he finiſhed the great *Work* of our *Redemption.* This was conſtantly obſerv'd by the Apoſtles, and is called the *Lord's Day,* Rev. i. 10. Being the ſame that is now commonly called *Sunday.* And tho' this latter Name may ſeem *Heatheniſh* to ſome, as being uſed by the *Heathens,* and deriv'd from the *Sun* which they Worſhiped ; yet * *St. Auſtin* gives us a fairer Conſtruction

* Dies magni ſolis celebramus, nempe illius ſolis de quo dicit Scriptura, Orietur vobis Sol Juſtitiz. Cont. Fauſt.

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of it. Wee keep Sunday Holy, as the Day of that Sun, which in Scripture is called the Sun of Rightouſneſs. And ſince Uſe and Cuſtom has obtained to call this as well as the other Days of the Week by the Heathen Names, which moſt are ignorant of, and they are known by no other; there is a kind of neceſſity to diſpenſe with them, and it would but create Confuſion to go about to change them.

Now this Day we are to [*keep Holy*] that is to employ it in *Holy Exerciſes*, ſuch as Prayer, Hearing the Word, Singing of *Pſalms*, Receiving the Sacrament in Publick, and in *Cloſet-Prayer*, and Meditation, *Chriſtian Conference*, Viſiting the Sick, and Relieving the Poor in Private. So that it muſt not be a bare Reſt, but a *Sanctified Reſt*. And we muſt ſo ceaſe from all *Worldly things*, as to give up our ſelves intirely to thoſe that are *Spiritual*. And this we are bidden to [*remember*] which argues at once the Importance of this Duty, and our *Proneneſs* to neglect it; which makes us ſtand in need enough of ſuch a Caution and Admonition.

Six Days ſhalt thou Labour, and do all that thou haſt to do:] Now tho' we are not to be Idle any Day of the Week, yet this ſeems to be not ſo much a *Command* to Labour, as a *Permiſſion* to do it; and that upon this Conſideration, that we ſhould employ the reſt of our time in his Service. And this is one Reason to inforce this Precept, which may be drawn from the *Equity* of it; that ſince God has allow'd us *Six Days* in the *Week* for our own Work and Buſineſs, and has reſerv'd but *one Day* in *Seven* for *Himſelf*, 'tis highly juſt and reaſonable that that *one Day* ſhould be intirely ſpent in his Service. Or if it be a *Command* to Labour on the *Six Days*, 'tis chiefly upon this account, that in them we may diſpatch all our *Worldly Affairs*, ſo that we may have nothing to do but to ſerve God on *that Day* which he has appropriated to Himſelf; as it follows,

But

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But the Seventh Day is the Sabbath of the Lord thy God.] And this affords us another Reason to inforce this Command, from the peculiar Right which God has reserv'd to Himself in this Day above all the rest. This is his Day and not ours, and therefore 'tis a kind of Sacrilege to convert that Time which he has set apart for his own Worship, to our Profit, or Pleasure, or other Interests. Now as to the Seventh Day here mentioned, as it was ordained to be kept in memory of the Creation of the World in Six Days, and God's resting on the Seventh, so it seems principally to be meant of the Seventh part of Time, which God has Sanctified to himself, and set a part for his own Service. And this shews the Error of those that think we are bound to keep the Seventh Day precisely from the Creation, which is impossible; since the standing still of the Sun for the space of a whole Day in the time of Joshua, and the going back of the Sun ten Degrees on the Dial of Abaz, in the time of Hezekiah, must needs create insuperable Difficulties in the Computation. Besides the various differences of Horizons, whereby it is Night in one Country, when it is Day in another, so that 'tis impossible that those People that live in those different Regions, should either begin or end the Sabbath at the same time.

In it thou shalt do no manner of Work] This is not to be understood Absolutely, and without Exception, for there are several sorts of Works which are not only Lawful, but Expedient on the Sabbath Day. As (1.) Works of Piety, or such as have relation to the Worship of God, as the Killing of Sacrifices, and Circumcising of Children, as also the Blowing of Trumpets, and by Parity of Reason the Ringing of Bells to assemble and call the Congregation together. (2.) Works of Mercy, such as Visiting the Sick, and the use of Physicians, to which we may add the leading of Cattle to the Water, or helping them out of a Ditch; both which are allow'd by our Saviour himself on the Sabbath-day. And (3.) Works

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of Necessity, such as defending one's *Life* against an *Enemy*, concerning which the *Jews* have a Saying, That
* *Danger of Life drives away the Sabbath.* And *Christ* excuses his *Disciples* for plucking the *Ears of Corn* when they were hungry. But the meaning is, that we should be so careful to dispatch all our *Worldly Affairs* the Week before, that when the *Sabbath-day* comes, we may have nothing to do but to serve God and save our own *Souls*.

Thou and thy Son and thy Daughter, thy Man-servant, and thy Maid servant, thy Cattle, and the Stranger that is within thy Gates.] Tho' here be no mention of a *Man's Wife*, his *Brothers*, *Sisters*, or *Grand-children*, and some other *Relations*; yet, no doubt but they are all included among those that are here enumerated. And from hence we may observe (1.) That all *Masters* and *Mistresses of Families*, ought in the first place to keep the *Sabbath themselves*, and thereby set a good *Example* to the rest of the *Family*. (2.) That we ought not to be satisfied with keeping that *Day Holy* our *selves*, but we must also take care that it be Religiously observ'd by all that are in our *Family*; and not to wink at our *Children*, or other *Relations* for their *Pleasure*, nor at our *Servants* for our *Profit*, in breaking the *Sabbath* by unnecessary *Labour* or *Diversions*. This being one chief *End* of *Instituting* the *Sabbath*, as I have already said, and further appears in the *Repetition* of this *Commandment*, *Deut. 5. 14, 15.*—That thy *Man-servant*, and thy *Maid servant* may rest as well as thou. And remember that thou wast a *Servant* in the *Land of Egypt*, and that the *Lord thy God* brought thee out thence, through a mighty *Hand*, and by a stretch'd out *Arm*: Therefore the *Lord thy God* commanded thee to keep the *Sabbath-day*. (3.) That our *Cattle* ought

* *Periculum Vitæ pellit Sabbatum.*

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not to Labour on the *Sabbath day*, not that they can either Sanctifie or Prophane it *themselves*, and in that Sense we may agree with * *Cato*, That *Brute Beasts are not capable of Holy Days*: But because their Labour cannot be used without some *Man* to attend them. And besides, as God would have Man to be *Merciful*, even to his *Beast*, so, no doubt but he will be so himself, whose tender Mercies are over all his Works; and in this Sense, God may be said to care for *Oxen* and other Creatures, that they may not be too much Opprest by Cruel and Severe Masters. And (4.) That even *Strangers*, or those of another *Country*, or of a different *Religion* dwelling among us, tho' they cannot be compeld to come to Church and serve God, yet the Magistrate may, and ought to restrain them from the Publick Violation of the Sabbath.

For in Six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the Seventh Day.] We have here another Reason to inforce this Commandment, which is drawn from the Example of God himself, who when he made the World and all things in it, contriv'd all his Works so as to finish them in the compass of Six Days, and on the Seventh he rested from all his Works. And therefore by his Example we ought to learn so to order and dispatch all our Affairs in the Six Days, that on the Seventh we may have nothing to do but to apply our selves wholly to his Service, for which he has appointed it.

Wherefore the Lord blessed the Seventh Day and hallowed it.] The Learned Monsieur Le Clerc, before mentioned, endeavours to explain and illustrate this Blessing of a Day, by the manner of Cursing of a Day among the *Hebrews*, from whence the Custom was deriv'd to other Nations. And as Cursing of a Day was

* *Mulis Equis, Asinis, Feriæ nullæ, de re Rust. l. 138.*

all one as to pray that it might become *Execrable* and *Ominous*, and that all Demonstrations of Joy and Gladness might be intermitted on it, and hence it is that *Job* Cursing the Day of his Birth, wishes that *no Joy may be in it*, *Job* 3. 7. So *Blessing* of a Day is to wish that it may be esteemed *Fortunate*, and Celebrated with Publick Rejoycings, And from hence he would infer, that when God is said to *Bless* the Seventh Day, we are only to understand by it, [*Deum voluisse eum Diem Festum haberi, & hilariter transigi, aut publicâ ætitiâ Celebrari* :] That God would have this Day observ'd as a Festival, or spent chearfully, and Celebrated with Publick Joy and Rejoycing. And tho' it be added, that he *hallowed* it, yet he would have that also to be same with *Festum esse voluit*; and that a *Holy Day* is no more than *Dies ab aliis Festa Solemnitate veluti distinctus*, a Day by some Festival Solemnities, as it were distinguished from others. But as he allows the *Hebrew word* to signifie to separate or set a part, so it seems also to imply a *Consecrating* of it to his Solemn Worship and Service. And as there is a great difference between *Man's* blessing a thing and *God's*, since the one is only a bare *Wishing*, and the other an *effecting* or *making* it so; so there seems to be yet something more included in this Expression, and that is, That God has not only set this Day apart for his own Service, but for our Advantage, in appointing it as it were a *Market-day* for our Souls, upon which the Influences of Divine Grace, and the Gifts of the Holy Spirit are more plentifully dispensed than at other times. And so in *Blessing*, this Day he makes it a real *Blessing* to those that diligently keep and observe it.

And now I come to shew (according to my former Method) what is here *Commanded*, and what is *Forbidden*, with the *Improvement* of it. And,

1. We are *Commanded* in general to dedicate our whole *Lives* as a *Spiritual Sabbath* unto God, that is, a *Rest* from Sin, and a *Vacancy* to his Service. And in

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particular we are to devote every *Seventh Day*, or *one Day in Seven* to the Solemn Worſhip of God, both Publickly with the reſt of his Church and People, and privately in our reſpective Families. And therefore we are not only enjoyn'd to keep the *Sabbath* our ſelves, but alſo to take care that it be duly obſerv'd by our *Children* and *Servants*, and all that are under our Charge. And whereas we are bidden to [*Remember to keep Holy the Sabbath day*] it implies, that we ought ſeriously to think of it before it comes, and to prepare our Hearts for the due Obſervance of it.

II. We are *forbidden* on this Day, either to do our ſelves, or ſuffer any that are under our Command to do any Servile Work, except what is of *Necceſſity* or *Charity*; that ſo we may the better attend the Service of God, both in Publick and Private. And if we are not to *ſuffer* our *Servants* to break the *Sabbath*, much leſs are we to *Command* or force them to it for our particular Profit and Advantage. And therefore it was a good Law of King *Ina*, in the time of the *Saxons*, * *That if any Villain were compel'd to Work on Sunday by his Lord's Command, he ſhould be free.* And in this Precept, God ſeems to conſult, not only the Eaſe and Advantage of *Servants*, but of their *Maſters* alſo. For whereas we frequently read of the *Conſpiracies* and *Rebellion* of *Servants* in other Common-wealths, where they were more ſeverely uſed; we find no ſuch thing among the *Jews*, where (by Virtue of this Law) they had no occaſion for it. Beſides, that this ſtated Inter-miſſion of their ordinary Labours being duly obſerv'd, will be no ſmall Encouragement to them to be more diligent in their Service at other times.

III. Now for the *Uſe* of this, we ought ſeriously to examine our ſelves, how far any of us may be guilty of

† Sir H. Spelman.

the

the Breach of this Commandment. And 'tis to be feared that there are few or none who can excuse themselves in this Matter. In the Primitive Times the Observation of the *Lord's Day* was a *Trial* or *Badge* of *Christianity*, so that when the Question was propos'd, * *Do you keep the Sabbath-day?* The usual Answer was, † *I am a Christian and dare not neglect it.* But if *Christianity* were now to be put upon that *Proof*, there would few be found to be *Christians*, who yet assume that Name. Tho' if we did but seriously consider the inestimable *Benefits* on this Day confer'd upon us by *Christ*, in finishing the great Work of our *Redemption*, we should think our selves oblig'd to Celebrate the Memorial of them after another manner than most Men generally do. It was the Saying of an eminent Divine, *That he would judge of a Man's Religion by the Care he had in keeping the Sabbath.* But if that was to be the *Rule*, how many would be found to have little or no Religion at all! How many amongst us are so far from keeping this Day *Holy*, as it ought to be, that they make little difference between this and other common Days, any further than they are obliged to it by *Human Laws*, and to avoid the Penalties annex'd to them? If they have any *Physick* to take, or a *Journey* to go, the *Lord's Day* is commonly set apart for that Purpose, as an *idle Day* in which they can do nothing else. And 'tis the Custom in many places, especially in the Country, to devote the greatest part of this Day to *Pleasure* and *Diversion*. And thus do they *Sport* and *Play* away those precious *Seasons of Grace*, and lose so many blessed *Opportunities* of *Working* out their own *Salvation*! The *Heathens* were wont to ridicule the *Jews* for *losing* a seventh part of their Lives

* *Servasti Dominicum?* † *Christianus sum, intermittere non possum.*

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in keeping their *Sabbaths*, and 'tis to be feared that many Christians are of the same Opinion, while they say in their Hearts, as those in the Prophet, *Amos 8. 5. When will the New Moon be gone that we may sell Corn, and the Sabbath that we may set forth Wheat?* As if that Time were lost which is spent in the Service of God and the Salvation of their Souls! Whereas if they did but look on the Sabbath as a *Type* of that *Eternal Rest* which they hope to enjoy in Heaven, or as a *Market-day* for their Souls, wherein they may procure those Graces which are necessary to qualifie them for that Blessed State; they would then think no Time could be either more pleasantly, or more profitably employ'd. But tho' we may be somewhat careful in the External Observation of the Sabbath *our selves*, yet many have little regard to their *Servants* in this Matter. As if they had not *another Master* to Serve, and *Souls* of their *own* to save as well as we. In short, if we ought not to do our own Works, nor to speak our own Words, nor to think our own Thoughts on this Day; we have all need to bewail our Neglect of this Duty, and to say, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XV.

Com. V. Honour thy Father and thy Mother; that thy Days may be long in the Land which the Lord thy God giveth thee.

WE are now come to the *Second Table*, which contains those Duties that respect our *Neighbour*, and of these some have relation to his *Person*, others to his *Goods*, and others to his good *Name*. And this that I have now read shews our Duty to others, with respect

reſpect to their ſeveral *Places* and *Relations* towards us And this is call'd the *First Commandment*, with *Promise*, Eph. 6. 2. For tho' there be a *Promise* annex'd to the *Second Commandment*, yet that has reſpect to *all* the *Commandments* in general, whereas this *Promise* is peculiar only to *this*. In which we have two things to be conſidered,

1. *The Command it ſelf.* And,
2. *The Promise annex'd to it.*

(1.) We are to conſider the *Command* it ſelf [*Honour thy Father and thy Mother.*] Where according to my former Method, I ſhall endeavour to ſhew what is *Commanded*, and what is *Forbidden* in this *Commandment*, and the *Uſe* and *Improvement* of it, after we have conſidered the *Promise* annex'd to it.

1. We are *Commanded* in general to give *Honour* to whom *Honour* is due, and to ſhew *Reſpect* to all our *Superiours*, in *Age*, *Quality*, or *Condition*. For under this Title of *Father* and *Mother*, is included all our *Superiours* whatſoever. I know the Learned *Monsieur Le Clerc*, in his *Supplement* to Dr. *Hammond*, is of another mind. But as he offers no *Argument* for his *Opinion*, ſo I ſhall content my ſelf to follow the general *Current* of *Interpreters*, and the rather, becauſe it is the *Senſe* of the *Church of England*, as hereafter is expreſs'd in this *Catechiſm*. And therefore (I ſay) by *Parents*, we are here to underſtand,

1. Our *Natural Parents*, who brought us into the *World*, and they are both *Named*, both *Father* and *Mother*, to ſhew that we owe the ſame *Honour* and *Reverence* to them both. And under this Title is included, not only our *immediate Parents*, as *Father* or *Mother*; but thoſe alſo that are more *remote*, as *Grandfather* and *Grandmother*, ſince we are equally oblig'd to them for our *Being* as to the other. Now theſe we are *Commanded* to *Honour*, which implies ſeveral things. As,

(1.) Re-

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(1.) *Respect and Reverence*, both outwardly in our Carriage and Deportment towards them, and inwardly in our Thoughts and Estimation of them: The latter of these being necessary to the former. (2.) *Hearkening* to their *Counsels* and *Admonitions*, and being *Rul'd* and *Govern'd* by them in all things which they advise us for our Good, and taking kindly all their *Reproofs*, which proceed only from their Love, and are design'd for our Profit and Advantage. (3.) *Thankfulness* for all the *Care*, and *Pains*, and *Cost* they have bestow'd upon us, when we were unable to take any Care of our selves, and all the Charge of *Education* afterwards, till we were in a Condition to shift for our selves. (4.) *Obedience* to all their just and lawful Commands (especially in our younger Years) not disputing their Authority, nor murmuring at their Injunctions, but readily complying with their Orders, and obeying their Wills. And (5.) *Relieving* them in their *Wants* and *Necessities*, (especially in their old Age) if it lie in our Power, and thereby making some return for all the Cost and Charge they have been at about us. And this last was look'd upon as so necessary and indispensable a Duty by the *Jews*, that they have a Saying, That a *Man is bound even to Beg, or to Work with his Hands, that he may relieve his Parents*. And all this Honour and Obedience, this Support and Maintenance is due to them upon the account of their being the *Instruments* (under God) of bringing us into the World, and of all the Love and Care they have shown in our *Education*, and bringing of us up from the very Womb, for which we can never make 'em sufficient Requit.

2. Our *Civil Parents*, or those that have any kind of Concern in us, or Authority over us. And under this Head may be included. (1.) Our *Country*, which ought to be dearer to us than our *Parents* themselves; because it may be lawful to accuse even our *Natural Parents*, when they are guilty of *Betraying* our *Country*, or endeavour to invade it. And this as well as the other is called

called *Piety*, becauſe our *Country* is the *common Mother* of all, *Father* and *Mother*, *Relations* and *Friends*, and ſo ought to be dearer than all the reſt. (2.) *Magiſtrates*, whether it be the *Queen*, as *Supream*, or any that are put in *Authority* under her. And to theſe we owe all *Honour* and *Reſpect*, according to their ſeveral *Places* and *Conditions*: As alſo *Subjection* and *Obedience* to all their juſt and lawful *Commands*; beſides thoſe *Tributes* and *Customs* which are neceſſary to ſupport their *Authority* over us, and to put them in a *Condition* to protect and defend us. (3.) *Maſters*, to whom thoſe that are *Servants* owe all *Honour* and *Reſpect*, according to their *Ranks* and *Degrees*; together with *Obedience* to all their lawful *Commands*, and *Faithfulneſs* and *Diligence* in their *Work* and *Business*, promoting their *Maſter's* *Inter-eſt* as if it were their own. And (4.) To theſe we may add the *Aged*, or thoſe that are *Superior* to us in *Years*; to whom we owe all *Honour* and *Reſpect*, ſubmitting to their *Rebukes*, and hearkning to their *Counſels* and *Admonitions*, as having more *Wiſdom* and *Experience* than our ſelves. And,

3. Our *Spiritual Parents*, or thoſe that are ſet over us to watch for our *Souls*: And to theſe we owe all *Honour* and *Reſpect* as they are the *Embassadors of Chriſt*, 2 Cor. 5. 20. And all *Obedience* to their *Doctrine* and *Exhortations*, together with a due and ſufficient *Maintenance* for the *Support* of their *Ministry*, and the *Encouragement* of them in their *Labours*, Heb. 13. 17. *Obe-y them that have the Rule over you, and ſubmit your ſelves, for they watch for your Souls, and they muſt give an account; that they may do it with Joy, and not with Grief, for that is unprofitable for you.* And 'tis in the *People's* *Choice*, what account their *Ministers* ſhall hereafter give of 'em to the great *Shepherd* and *Biſhop* of their *Souls*.

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II. We are *forbidden all Disrespectfulness to our Superiors*; all Disobedience to their Commands, and Contempt of their Persons; and all Murmurings and Repinings against such as are in any sort of Authority over us. In particular we are forbidden all manner of Disobedience, or Disrespect to

1. Our Parents, for that would be an *ingrateful Return* for all their *Love and Kindness* to us, and tender *Care* over us. And therefore it is, that this Sin is so severely threatned in Scripture, *Deut. 27. 16. Cursed be he that setteth light by his Father or his Mother*, *Prov. 13. 17. The Eye that mocketh at his Father, and despiseth to Obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagle shall eat it.*

2. Our Country, which we are not to enter into *Secret Practices* against, nor even to *conceal* any such, if they come to our Knowledge; much less ought we to *desire* or *rejoyce* at the *Calamities* of our Country, tho' we may think our selves unkindly used, or expect some particular Advantage by it. Of which we have a noble Example in *Seneca*, of one *Rutilus*, who being told in his Exile, *That for his Comfort there would e'er long be a Civil War that would bring all the Banished Men home again*, he made this generous Reply, *God forbid! for I had rather my Country should blush for my Exile, then Mourn for my Return.*

3. Our Governours, notwithstanding their Vices, or other Imperfections, which ought not to diminish our Respect to their Persons, and the Authority they are invested with; as is manifest from the Injunctions of *St. Paul*, *Rom. 13. 1.* and *St. Peter*, *1 Pet. 2. 13.* Both of 'em being given under the Reign of *Nero*, one of the Cruellest of all Tyrants, and Wickedest of all Men. And upon this Consideration *St. Paul* check'd himself for reviling the *High Priest*, tho' a Wicked Man, *Acts 23. 5. Because it is written, Thou shalt not speak evil of the Ruler of thy People.* To which I shall only add that of *Solomon*, *Eccl. 10. 20. Curse not the King, no*

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not in thy Thought, and Curse not the Rich in thy Bed-chamber; for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the matter.

4. Our Masters, and those, not only the Good and Gentle, but also the Froward; as the Apostle speaks, 1 Pet. 2. 18. And the reason of this we may learn from that of the Poet, * Because every Master of a Family, is as it were a King in his own House. And St. Paul would have Servants exhorted to be Obedient to their own Masters, and to please them well in all things, not answering again, Tit. 2. 9. That is, not Contradicting or Disputing instead of Obeying, much less using any provoking Language to them. And,

5. Our Ministers, because whatsoever Contempt and Reproaches are cast upon them, will be interpreted as aim'd and design'd against him that sent them. As the Apostle speaks, 1 Thes. 4. 8. He that despiseth, despiseth not Man, but God. And our Saviour Christ himself, Luke 10. 16. He that beareth you, beareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. But,

(2.) We are to consider the Promise annex'd to this Commandment [that thy Days may be long in the Land which the Lord thy God giveth thee.] Now tho' these words may seem peculiar to the Children of Israel, and and to have a particular respect to the Land of Canaan at that time promised to them; yet the Apostle reciting this Commandment, Eph. 6. 3. Applies this Promise generally to all; Honour thy Father and thy Mother, — that thou mai'st live long on the Earth. And I cannot but wonder that Monsieur Le Clerc in his Supplement to Dr. Hammond on this place, should make this Promise relate only to the Jews, and the Land of Canaan: Whereas in his Commentary on Exodus, he

† Αὐτὰς ἐγὼν οἰκοῖσ' ὄναξ ἔσμι' ἡμετέροιο. Hom. Odys. i.

has nothing like it, but seems to take it in the general Signification. And indeed, how particular soever it might be at first design'd, yet (as he owns) it would be of little or no Concern to the *Ephesians*, or to us, if we might not apply it to our selves; as we find several *Promises* in the *Old Testament*, that were made to particular *Persons*, and upon special *Occasions*, which are yet in the *New* applied generally to all the *Faithful* in all *Ages*. But whereas *long Life*, with *Sickness*, and *Diseases*, and *Poverty*, and other *Afflictions*, would be a *Burthen* rather than a *Blessing*; 'tis plain, that under *long Life*, is included *Prosperity* and *Happiness*. And therefore the Apostle in the forecited place has it thus, *Honour thy Father and thy Mother,—that it may be well with thee, and thou may'st live long on the Earth.*

Now this Blessing of a *long and happy Life*, was acknowledged by the very *Heathens*, as Consequent upon the performance of this Duty, and that, [*Senes Parentes nutriendi diu vives*] by *Sustaining your Aged Parents you will obtain a long Life to your self*. And on the contrary, it was the receiv'd Opinion among them in the most ancient Times, that those who neglected or contemn'd their *Parents*, were usually cut off in the midst of their *Days*; as appears by that of the Poet, * *He denied to his Parents the Reward of his Education, and therefore his Life was short*. Whereas they that Honour their *Parents*, their *Days* are oft prolonged, by their Prayers to God for them, and their Blessing in his Name confer'd upon them. To which purpose there is a remarkable Passage in † *Plato*, where after having highly commended this Duty of *Honouring our Parents*, and ha-

* — Ουδε τοκένυσιν

Ορέπτα φίλοις ἀπέδωκε μινυνδαδιθ· ὃ οἱ αἰών
Ἐπ' ἡλθε. Hom. Iliad 4. † Μὴ δὴ τις ἀτιμαζομένη, Lib. 11. de Leg.

ving given ſeveral *Inſtances* of *Parents Curses* on their wicked Children, which afterwards came to paſs; he adds, &c. *Let none think that God only or chiefly hears the Imprecations of Parents againſt their wicked and undutiful Children.* But if we Honour them, and prove a Comfort to them, ſhall we not likewise believe that he will hear their Prayers for us, and grant their Requeſts in our behalf? And as to the Performance of our Duty to our other Superiours, this Bleſſing of a *long and happy Life* here promiſed to thoſe that keep this Precept, may be expected, not only becauſe God has promiſed it, but alſo in the nature of the thing; ſince there is nothing has a greater influence upon the Continuance and Proſperity of our Lives in this World, than a due Obedience to thoſe Superiours whom God and Nature has ſet over us.

III. Now for the *Uſe* of this, we ought to examine our ſelves how far any of us may be guilty of the Breach of this Commandment. And if we look abroad into the World, we may ſee how grievouſly it has been ſlighted and neglected, with reſpect to Parents, Magiſtrates, Miniſters, and all other Superiour Relations. Some are even ready to deny all Obligations of Children to their Parents, upon this Pretence, That they conſulted only their own Pleaſure, and never thought of them at the time of their Production. But as this argues a deprav'd Diſpoſition in themſelves, ſo 'tis a very indecent Reflection on their Parents, as if they accompanied together only to ſatiate their wanton Appetites, like Brute Beaſts that have no Underſtanding. However, it is evident, that without their Help they would never have had a Being: And ſince it has pleas'd God to make them the Inſtruments of bringing them into the World, 'tis highly reaſonable, even upon that account to yield them due Honour and Obedience. But there are other Obligations lying upon Children towards their Parents, and theſe are upon the ſcore of their Maintenance, and the Charge of their Educa-

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Education for ſo many Years together, beſides the daily tender *Care* over them all their *Lives*, which few People are ſenſible of, till they become *Parents* themſelves, and then they begin to ſee their own *Neglects* in the Carriage of their *Children*. We find many of the old honeſt *Heathens* ſo deeply affected with the *Love* of their *Country*, that nothing was ſo dear unto them which they would not freely hazard for it, and Sacrifice their very *Lives* in its Defence and Preservation. The *Love* of their *Country*, that went beyond all other Conſiderations. So that one of them could ſay, That he would not accept of *Immortality* it ſelf, if it were to be gain'd by doing any thing injurious to the *Commonwealth*. But we have ſeen a *Generation* of Men of late amongſt us, who have made no ſcruple of uſing their utmoſt Endeavours to *Betray* their *Country* to a *Foreign Enemy*, and have frequently rejoyc'd at every little *Success* of his, not conſidering that they were but ſo many *Steps* towards their own *Ruin*, which muſt needs have been involv'd in the general Deſtruction. We have ſeen the ſame ſort of Men reviling their great *Deliverer*, as a *Tyrant* and *Uſurper*, Plotting againſt his *Life*, and Triumphant at his *Death*, as tho' he had been their greateſt *Enemy*. And we have ſeen them reproaching Her preſent *Majeſty*, as a *Betrayer* of the *Church of England*, tho' She has done more to promote its true *Honour* and *Interſt* than any other Prince ſince the Reformation. And as for the *Ministers of the Goſpel*, the very *Name* of them is become a Reproach, and *Parſon* and *Prieſt* are *Titles* only of *Scorn* and *Contempt*. So little Reſpect is ſhown to thoſe who ought to be eſteemed as the *Ministers of Chriſt*, and *Stewards of the Myſteries of God*, 1 Cor. 4. 1. 'Tis to be feared they have too little regard to their great *Maſter*, who treat his *Embassadors* ſo unworthily. And 'tis alſo a ſign that they have but little *Success* in their *Ministry*; for if they were effectually convinc'd and perſwaded to accept of the *Terms* of *Life* and *Salvation* offer'd by

them in Christ's stead, they would be much more sensible of their Obligations towards them, and would think that *they owed their very selves to them* (as the Apostle speaks, *Phil. v. 19.*) that is, all their best and most solid Comforts here, and all their Hopes of Happiness hereafter. But alas! there is so little Sense of Religion among us, that many are apt to look upon their *Minister*, rather as an *Incumbrance* upon the *Parish*, and to think they could live better and easier without him. In short, if we consider the general Neglect and Contempt of our Superiours of all Ranks and Degrees whatsoever. We shall find reason enough to Pray, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XVI.

Com. VI. *Thou shalt do no Murder.*

THE design of this Precept is, that we should do no manner of hurt to the *Person* of our Neighbour, but on the contrary all the Good we can. So that hereiu,

I. We are *commanded* to use all lawful Means for the Preservation of *our own Life*, and the *Lives of others*. And to this end, *if it be possible, and as much as lieth in us, we are to live peaceably with all Men*, *Rom. 12. 18.* We are also hereby requir'd to *love all Men*, for *Love is the fulfilling of the Law*, *Ch. 13. 10.* And this (under the *Gospel*) reaches even to our *Enemies*. *Matth. 5. 43, 44.* *Ye have heard that it hath been said Thou shalt love thy Neighbour, and hate thine Enemy. But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and Persecute you.* This made

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made * *Tertullian* say, That it was the manner of all Men to love their Friends, but the peculiar Glory of Christians to love their Enemies. And indeed this seems to have been the common Rule among the Heathens, † to love those that lov'd them (as our Saviour says of the Publicans, v. 46.) Yet some of them seem to have attain'd to an higher pitch of Charity, and which may be Matter of Shame to some Christians. As he in *Plutarch*, who said, *We ought not only to love our Friends, but also endeavour to make our Enemies Friends.* And of this he elsewhere gives us a remarkable Instance in two Brothers, one of which was so grievously offended, that he broke out into this bitter Expression, *Let me perish if I be not revenged on you :* To which the other mildly answer'd, *And let me perish if I do not prevail with you to be reconcil'd.*

II. We are forbidden all manner of Murther or Blood-shed, directly or indirectly, and all things leading to it, how much soever we may be provok'd thereto. But for the clearer Explication of this Prohibition, it will be needful to consider the several sorts of Murther, or what is included, and may come under that Denomination. And,

1. There is the Murther of the Hand, or actual Murther; which is the Killing of any Person wilfully, by Stabbing, Drowning, Strangling, Poisoning, or any other way. Now the Law against Murther was in force long before the time of Moses, even immediately after the Flood, *Gen. 9. 6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed : For in the image of God made he Man.* Where the Penalty annex'd is Death, whereas before, when Cain slew his Brother Abel, *Gen. 4. 12.* he was only punished with Banishment : A

* *Amicos diligere est omnium, inimicos autem solum Christianorum.* † τὸν φιλέοντα φιλεῖν.

Fugitive and a Vagabond ſhalt thou be in the Earth, and a Mark was ſet upon him, leſt any finding him ſhould kill him, v. 15. One reaſon of which might be the ſew-
neſs of inhabitants on the Earth at that time to replenish
it. And ſince the eating of *Fleſh* ſeems to have been
 unknown before the *Flood*, and by conſequence the kil-
 ling of *Beaſts*, or the like; 'tis ſuppos'd by the Learn-
 ed *Grötius*, that no *Victims* were Sacrific'd till after-
 wards, becauſe * *nothing was wont to be Offer'd in Sa-*
criſice to God, but what was of uſe to Man. And ano-
 ther Reason may be drawn from the *Scarcity of Crea-*
tures at the beginning, which 'tis not likely that God
 would have leſſen'd meerly for his own Honour to the
 Prejudice of Mankind. For tho' we read that *Abel*
Offered of the Firſtlings of the Flock, and of the Fat there-
of, Gen. 4. 4. The Learned *Monſieur Le Clerc*, obſerves
 that the *Hebrew* word there uſed, ſignifies *Milk* as well
 as *Fat*, and ſo by the Figure *Hendiadys*, which is very
 uſual with the *Hebrews*, and very frequent in *Script-*
ure, the Senſe of the Words may be this, That *Abel*
 brought of the *Milk* of the *Firſtlings* of his *Flock*. And
 'tis probable, that by this Rite God would ſignifie that
 the Increase of all *Creatures* was owing to him. But
 when *Noah* began to build an *Altar unto the Lord, and*
of every clean Beaſt, and every clean Fowl to Offer
Burnt-offerings on the Altar, Gen. 8. 20. And when a
Commiſſion was given them to eat *Fleſh, Ch. 9. 3.* as
 well as *Herbs* and the *Fruits of the Earth*, which before
 was their only Food; it ſeem'd neceſſary, after they
 were thus accuſtomed to the *Slaying of Beaſts*, to affix
 a greater Penalty to the Prohibition againſt *Killing of*
Men. And this diſtinguiſhing Reason is given of it,
For in the Image of God made he Man: So that this is
 an *Affront to God*, as well as an *Injury to Man*; and a
 kind of *Treaſon* againſt the *Divine Majeſty*.

* *Nihil Deo ſacrari ſolet, niſi quod in uſu ſit hominum.*

But there are two *ſorts* of this Sin more eſpecially to be avoided, tho' too often practis'd, viz. *Self-murder* and *Duels*. The former of theſe is certainly condemn'd here, the words being indefinite, *Thou ſhalt not Kill*, without any Limitation or Exception, and therefore is equally againſt thoſe who *Murder themſelves* as well as others. Nay, this is more *heinous*, as being more *Unnatural*, and more *dangerous* by cutting off all poſſibility of *Repentance*, and more *vain* and *fooliſh* in plunging themſelves into *certain Miſery*, to avoid thoſe that are *uncertain*, and expoſing them to thoſe that are *intolerable and endleſs*, to avoid thoſe that are *light and momentary*; and which only *Pride* or *Paſſion*, *Impatience* or *Unbelief* renders uneaſie to them, and which afterwards they would be very glad to return and undergo; according to that of the Poet, *Virg. Æn.6.*

— *Quam vellent æthere in alto
Nunc & pauperiem & duros preferre labores!*

The other of *Duels* is certainly *Murder*, whether they *kill* or be *killed*. And theſe are uſually occaſion'd, either by ſome falſe Notion of *Honour*, whereby they ſhew themſelves more afraid of the Reproaches of *Men*, and Diſgrace in the *World*, than of the Wrath and Diſpleaſure of *God*; and are leſs unwilling to loſe their *Lives* than their *Souls*: Or elſe through a vehement Deſire of *Revenge* for ſome pretended *Injury*, which might be righted a more *legal* way; and which however they have no *Authority* to Punish in ſuch a manner, ſince this is to be *Judges* in their own *Cauſe*, and to take *God's Office* out of his hand, who has ſaid, *Vengeance is mine, and I will repay it*. And to this Head may be refer'd (tho' in a lower degree) all *Quarrelling* and *Fighting* with an Intention to Maim or Wound another, to which a proportionable Punishment is aſſign'd, *Lev. 24. 19.* *If a Man cauſe a blemiſh in his Neighbour, as he has done, ſo ſhall it be done to him; Breach for*

Breach, Eye for Eye, Tooth for Tooth, and the like, was order'd by the Lex Talionis among the Romans and other Nations. And by the way, we may learn from hence, as well as from that great Law, that whosoever sheddeth Man's Blood, by Man shall his Blood be shed; besides the frequent Commands of God in Scripture, and the common practice of all Nations; that two sorts of Persons are exempted from the Penalty of this Law, viz. Such as are employ'd in the Execution of Justice, and such as are engag'd in a just and lawful War. But,

2. There is the *Murder* of the Tongue, that is, by *Slandering, Reproaching and Reviling* another. For (as St. James says) *The Tongue is a World of Iniquity, Chap. 3. 6. And as therewith bless we God, even the Father, so therewith also curse we Men, which are made after the Similitude of God, Ver. 9.* Which is the very Reason assigned in the Law against Murder. And therefore to this Head may well be refer'd those *Curses and Execrations* so frequently practis'd by many People. But as to *Railing and Reviling*, these are expressly reduc'd to this Prohibition by our Saviour himself, in his Exposition of this Commandment, *Matth. 5. 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgment: But I say unto you, that—whosoever shall say to his Brother, Raca, shall be in danger of the Council; but whosoever shall say, thou Fool, shall be in danger of Hell-fire.*

3. There is the *Murder* of the Heart, which is when the Heart is filled with *Hatred, Envy, Malice and Revenge* against any one. So *1 John 3. 15. Whosoever hateth his Brother is a Murderer.* And our Saviour says, *That out of the Heart proceed evil Thoughts, Murders, &c. Matth. 15. 19.* And in the forecited place, *Matth. 5. 22. Ye have heard that it was said by them of old time, Thou shalt not kill:—But I say unto you, That whosoever is angry with his Brother without a Cause, shall*

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ſhall be in danger of the Judgment. Which we are not to underſtand of ſuch *Anger* as is without any *Cauſe* at all (which ſeldom happens) but of being angry without ſufficient *Cauſe*, or immoderately angry, either in reſpect of the *Degree* or *Continuance* of it, beyond the *Merits* of the *Cauſe* whatever it be.

III. Now for the *Uſe* of this, we ought to conſider how far any of us may be guilty of the Breach of this Commandment. It has been ſaid of old, That *one Man is a Wolf or a wild Beaſt to another.* And indeed while Men continued in a *State of Nature*, this Saying was but too often verified, or rather *leſs* than the *truth*: For they were then more *brutiſh* in this reſpect than the *Beaſts* themſelves, ſince there are but few among them who will prey upon thoſe of their own kind. But after Men had form'd themſelves into *Societies*, and became Subject to *Laws* and *Government*, thoſe Enormities were leſs frequent; and we now find but few private Perſons, in compariſon, either in this, or any other Civiliz'd Nation, who are guilty of *actual Murder*. Thoſe who are moſt culpable in this kind, are *Tyrants* and *Perſecutors*; ſuch as *Murder Men* by *Hundreds* and by *Thousands*, which are daily Sacrific'd to their Pride and Ambition, their Bigottry and Humour, their Avarice and Luxury, and other Vices. And if we conſider the *Lawleſs Power* which ſome *Princes* aſſume, and many *others* are ſo free to give them, we can expect no better from it. Indeed one would wonder that any People ſhould be ſo fond of making their Princes ſo *Absolute* and *Uncontroulable* in their *Power* and *Authority* over them; which is in effect only to render 'em the more *capable* of doing the greater *Miſchief*. For conſidering the Weakneſs and Corruption of *Humane Nature* ſince the Fall, this is the moſt natural Conſequence of it. 'Tis true, if they could indue them with a *boundleſs Wiſdom*, *Juſtice*, *Goodneſs*, and other Attributes of the *Deity*, as eaſily as they can inveſt them with an *unlimited Power* and *Authority*, it were another

ther matter. But since those are Qualifications which they can neither *give*, nor expect to *find*, 'tis unaccountable *Folly* and *Madness* to *bestow* the one, without any *Security* of the other. Yet this has been the Humour of many amongst us of late Years, and 'tis pittty they were not born in *Turkey*, or some other *Eastern Country*, where they might have had the honour to have their *Lives* and *Estates*, and all that is dear to them, every Hour intirely at the Disposal of their *great Master*, or any of his Ministers. Or if they please, 'tis but removing into a *Neighbouring Nation*, where they may enjoy all the comfortable Effects of that blessed sort of Government they so much admire. But however *Tyrants* may flatter themselves, or be impos'd on by others, yet for all their present *Power* and *Greatness* they must one day give an *Account* of all the *Innocent Blood* they have shed, which has so long been calling down that Vengeance, which at length will most certainly fall upon them.

But tho' most *private Persons* (as I have said) be restrain'd by Humane Laws from venturing upon *Actual Murther*, yet how many are there who too freely indulge themselves in *secret Thoughts* of *Malice* and *Revenge*! How apt are they to harbour that *Anger* and *Hatred* in their Hearts, which if it were not for incurring the Penalties of the *Law*, would soon break forth into *violent Actions*! And how often do they entertain *secret Wishes*, that the Judgments of God would light upon those that injure them! To say nothing of those bitter *Curses* and *Reproaches* which Men usually send after those whom they look upon as *Enemies*, especially when they think they are out of hearing.

But there are still two other ways by which we may be guilty of the Breach of this Commandment, and that with respect to the *Soul* or *Body*, either of our *selves* or *others*. For as by *wilful Sinning*, *Neglect* of the *Means* of *Grace*, and *Unbelief*, we may be guilty of the *Murther* of our own *Souls*; so by a *scandalous Life*,

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or an *ill Example*, and *provoking others to Sin*, we may occasion the Ruin of *others Souls*. And as to the *Body*, we may destroy our *own* by *Carelessness*, *Intemperance*, and many other ways; and ruin *others* by *Oppression* of the *Poor*, and denying *Relief* to them that are in *Distress*, according to the Saying of the Son of *Syrach*, *The poor Man's Bread is his Life, and he that deprives him of it is a Murtherer*. Now tho' we may all be able to clear our selves of *actual Murther*, yet since there are so many other ways of being guilty of the Breach of this Commandment, we have reason enough to Pray, *Lord have Mercy upon us, and incline our Hearts to keep this Law*.

LECTURE XVII.

Com. VII. **Thou shalt not commit Adultery.**

IN this Precept we are enjoyn'd the Preservation of *our own Chastity*, and that we do not attempt to violate the *Chastity of others*.

1. We are *commanded* to preserve *our own Chastity*. And this is the best, and indeed the only way to prevent our attempting the *Chastity of others*. For as on the one side, if we be *unchast* our *selves*, and indulge our selves in *loose Desires*, and *wanton Imaginations*, we can have no Security, but that if we meet with *Temptations* and *Opportunity*, we may be drawn to *actual Fornication* or *Adultery*: So if we be *Chast* our *selves*, we shall never seek to *violate* the *Chastity of others*. And as we cannot violate *another's Chastity*, without defiling our *selves* at the same time; so we shall never go about to attempt *another's Chastity*, till we have violated our *own*, or at least have given over all Care of preserving it.

Now

Now the way to preserve our *own Chastity*, and to keep ourselves Pure and Undeiled from all manner of Filthiness, both of Flesh and Spirit, Is,

(1.) To avoid all *Means* and *Occasions* of *Corrupting* it, especially these that follow :

1. *Sloth* and *Idleness*, which tho' it may seem a harmless thing in it self, and a Man is then as it were a sleep; yet we may say, *Non omnibus dormit*, 'tis not altogether unactive, being productive of many Evils, and in particular of this, in giving *Occasion* to *Lust* and *Concupiscence*.

* *Would you know why Aegisthus became guilty of Adultery?* The Reason is evident, he was idle, and had nothing else to do. As Children, when they are unemploy'd, are always thinking of their *Bellies*. Another Instance of this we have in *David*, 2 Sam. 11. 2. Who was indulging himself on his *Bed*, when he should have been at the Head of his *Army*; and thereby receiv'd a greater *Defeat* than was afterwards given to the *Ammonites*.

2. *Intemperance* and *Excess* in *Eating* and *Drinking*, which adds *Fuel* to the *Flame*, and yields *Food* and *Nourishment* to wanton *Desires*. *Vina parant animum Veneri.*—*Ovid*. And the like may be said of *Eating*, especially of some sorts of *Meats* which many pamper themselves withal, That they dispose the *Mind* to *Wantonness* and *Lasciviousness*. And thus God complains of the *Jews*, Jer. 5. 7, 8. *When I had fed them to the full, they then committed Adultery, and assembled themselves by Troops into the Harlots Houses: They were as fed Horses in the Morning, every one neigh'd after his Neighbour's Wife.* So we find *Rioting* and *Drunkenness*, and *Chambering*, and *Wantonness*, join'd together

* *Quæritis, Aegisthus quare sit factus Adulter?*
In promptu causa est: *Desidiosus erat.* *Ovid*.

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by the Apostle, and following one another in the same Verse, Rom. 13. 13. From whence he takes occasion to exhort us, *Not to make any provision for the Flesh, so as to fulfil the Lusts thereof.*

3. *Wanton Discourse*, and *loose Company* are another great Inconvenience to *Lust*, and are apt to insinuate into our Minds before we be aware? 'Tis to no purpose to think to guard our selves from their Allurements: There is no way but to *Flee*, if we would prevent the Danger of Infection; especially from those by whom we are most likely to be Ensnar'd.

I procul, & longas carpere perge vias. Ov.

Which is the same Advice that Solomon gives in the like Case, *Prov. 5. 8. Remove thy way far from her, and come not nigh the Door of her House.* To these we may add *wanton Poems*, and *lascivious Songs*, which have such an Influence in this Matter, as few young Persons are able to resist. Which forc'd this Counsel from a great Master in the Art.

*Eloquar invitus, teneros ne tange Poetas :
Carmina quis potuit tuto legisse Tibulli ?
Quis potuit tecto durus discedere Gallo ?*

But the Danger is still greater, when the *Charms of Musick* and *Poetry* meet together, and a *fair Face*, and a *sweet Voice* do both at once conspire to betray an unwary Heart. But we are also,

(2.) To use the *Means* appointed by God for the *Preservation* of our *Chastity*. And they are such as these that follow,

1. *Diligence* in our several *Callings*, with a due Performance of all those *Duties of Religion*, and the *civil Life*, which may keep our Minds and Thoughts so well employ'd, that we may have no leisure to hearken to the Temptations of Satan, or the Incitements of our own Carnal

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Carnal Appetites. *Cedit amor rebus* : Love will give place to more serious Affairs, and there is no easier way to abate the Force of such Temptations, than to neglect them, with a constant Attendance on more useful and important Employments.

*Otia si tollas, periere Cupidinis arcus ;
Contemptaq; jacent & sine luce, faces, Ov.*

We ought therefore to find out some more necessary *Business*, and employ our Thoughts about higher things, and then we may answer all Suggestions of this nature, as *Nehemiah* did his Enemies, who would have call'd him away from what he was about, *Neh. 6. 3. I am doing a great Work, so that I cannot come down : Why should the Work cease, whilst I leave it and come down to you?*

2. The serious Consideration of the Awful Presence of God. *Seneca* advis'd his Friend, when ever he was tempted to any Wickedness, to suppose that *Cato*, or *Laelius*, or some other grave Person stood by him ; which he thought would be a sufficient Restraint to keep him from committing any unworthy or indecent Action. And as these are Works of Darkeness, so we find, that even the Harlot went not abroad to seek her Prey till the *Twilight in the Evening, in the black and dark Night*, *Prov. 7. 9.* But we are sure that God is always present with us, and that *the Darkeness hideth nothing from him, but the Night shineth as the Day, the Darkeness and the Light are both alike to him, Psal. 139. 12.* And therefore whenever we are solicited to any Sin of this kind, we have much more reason to say as *Joseph* did in the like Case, *Gen. 39. 9. How shall I do this great Wickedness, and Sin against God!*

3. Prayer and Fasting. *St. Paul* tells us of himself, when he was troubled with a *Thorn in the Flesh, and the Messenger of Satan was sent to buffet him* (which most interpret to be some inward Suggestions of this nature)

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nature) That *he beſought the Lord thrice*, that is, often, and at laſt receiv'd this gracious Answer, *My Grace is ſufficient for thee*, 2 Cor. 12. 7, 8. 9. And 1 Cor. 9. 27. He ſays, That *he kept under his Body, and brought it into Subjection*. And we cannot follow a better Example upon this Occaſion. 'Tis an uſual Practice in War, to prevent an *Invaſion* by deſtroying the *Forrage*, and taking away all Means of *Subſiſtence* from the *Enemy*: And the like Method is obſerv'd in *Sieges* to *ſtarve* them out (when they are in Poſſeſſion) by cutting off all manner of *Proviſions*. Both which are very uſeful in this Caſe. *Sine Baccho & Cerere friget Venus*; when the *Fewel* is withdrawn the *Fire* will ſoon go out, and our Luſts will die without their proper Food and Nouriſhment. But this eſpecially is one of that kind of *Devils*, which many times will not go out but by *Prayer and Faſting*. But,

4. The laſt and moſt effectual Means to preſerve our Chſtity, is the Conſcientious uſe of *Marriage*; which is a *Remedy* againſt *Luſt* and *Concupiſcence* appointed by God himſelf, and is not only *Lawful* for all, but a *Duty* to thoſe that have not the *Gift of Continency*, 1 Cor. 7. 9. *If they cannot contain, let them Marry*; for it is better to *Marry* than to *burn*. For as to the *Act* it ſelf, being *natural* and *neceſſary* for the *Propagation* of *Mankind*, it cannot be *Sinful*, but is only made ſo by the undue choice of *Times* and *Persons*, and other Circumſtances. And therefore we find that *Marriage* was Inſtituted in *Paradiſe*, in the *State of Innocence*, Gen. 2. 24. and was honoured by *Chriſt* himſelf with his *fiſt Miracle*, John 2. 11. And by the Apoſtle is ſaid to be *Honourable among all Men, and the Bed undefiled*, Heb. 13. 4. But then that it may be ſo, we muſt be careful to abſtain at ſuch times as the *Laws* of God and *Nature* require us to refrain, and to avoid all *Intemperance* and *Exceſs* at any time in our *Conjugal Embraces*, making uſe of this Ordinance of *Marriage* to *abate* and *allay* our *Concupiſcence*, and not to *inflame* and

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and *increase it.* And of such we may say with the Po-
et, Mr. Draiton,

She is most Chast that is enjoy'd by one.

Yet this is not to be understood of those that *Marry* but *once*, tho' such Women were honoured with a *Crown of Chastity* by the Romans [*Val. Max.*] and *second Marriages* were look'd upon as *Infamous*, especially in Women (as the *Laws and Customs of all Nations* have generally born the hardest upon that *Sex*) I say, for a *Woman* to *Marry* more than *once*, was accounted something of a *Crime* among the *Heathens*, as appears by that of *Dido* in *Virgil*, *Æn.* 4.

*Si non pertasum thalami tedæque fuisset,
Huic uni fors an potui succumbere calpæ.*

And the reason of this was, because it brought such a one under *Suspicion of Incontinency*. Nay, some of them carried it much further, and made it plain *Adultery*. * *She that Marries so often, is not a Wife, but an Adulteress.* After the same manner they were condemn'd by the *Jewish Rabbins*. † *The Children of a Woman that has been a Widow (tho' Married again) are the Children of Whoredoms.* And even some of the *Fathers* seem to have been of the same Opinion. But as the contrary is evident from the *Reason* of the thing, so 'tis plain the *Apostle* was of another mind; since that *Advice* concerning *Marriage*, above-mention'd, was given to *Widows* as well as others, *v.* 8. And such after their *Husband's Death* are said to be at *liberty* to

* Quæ nubit toties, non nubit, adultera lege est. *Martial.*

† Filii Mulieris Viduæ, filii Scortationum sunt. *Rabbi Ben Sytá.*

Marry

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Marry whom they will, v. 39. Nay, he more expreſſly ſays, That if indeed a Woman be Married to another Man, while her former Husband lives, ſhe ſhall be call'd an Adultereſs; but if her former Husband be dead, ſhe is free from that Law, ſo that ſhe is no Adultereſs, tho' ſhe be Married to another Man, Rom. 7. 3. And therefore the Obſervation of the Wife of Bath in Chaucer, (who had been often Married) was not much amiſs, viz. That our Saviour Chriſt did not blame the Woman of Samaria for having had five Huſbands, but only for living then with one who was not her Huſband.

II. We are forbidden to violate the Chſtity of others, and eſpecially we are to abſtain from the actual Commiſſion of this Sin by Fornication or Adultery. The former of theſe is when one or both the Parties are ſingle, and the other is when one or both of 'em are Married. And tho' indeed the *fiſt* of theſe be the leſs Criminal of the two, yet 'tis a very grievous Sin, both with reſpect to our ſelves, and to thoſe who are our Partners in it. For the Apoſtle ſays, *That he that committeth Fornication, Sinneſh againſt his own Body, 1 Cor. 6. 18. viz. by bringing Diſgrace and Diſhonour upon it. To which we may add, the deſtroying his Health, the waſting his Eſtate, and ruining his good Name and Reputation; the defiling the Temple of the Holy Ghoſt, and the hazard of his precious Soul. And as to thoſe that are drawn by him, and allur'd to this Wickedneſs, he thereby robs them of their Virtue and Modeſty, which if once gone, 'tis gone for altogether; and that Woman has nothing left that is truly valuable. He alſo robs them of their good Name and Reputation, of Peace of Conſcience, and the Favour of God, and without Repentance, of their Immortal Souls. For tho' perhaps God may give him Grace to repent, yet he knows not whether they may do ſo too; the Grace of God being not in any Man's Power to procure for himſelf, and much leſs for others.*

But the Injustice is still greater in *Adultery*, when one or both the Parties are *Married*. For besides the Breach of Solemn *Vows* and *Covenants*, he wrongs his own *Wife* in withdrawing his *Love* and *Affection* from her, and in spending that upon others which should go towards the *Maintenance* of her and her *Children*: And above all he wrongs the *other's Husband*, in depriving him of the *Love* of his *Wife*, and especially of her *Chastity* and *Virtue*, which is the greatest *Comfort* of *Marriage*, and if once lost, can never be restor'd; for

— Nulla reparabilis arte
Lesa Pudicitia est,—

neither can there be any *Recompence* made for such an *Injury*. He also robs the *Family* of all that *Quiet* and *Comfort* they might otherwise enjoy, and (which is plain *Theft*, and the greatest *Injury* of all) perhaps he imposes on him his *Spurious Issue* to inherit his *Estate* and *Labours*, and to eat the *Bread* out of his own *Children's* Mouths.

Now the way to prevent the actual Commission of this Sin, is,

(1.) To avoid all the *Means* and *Occasions* of it, and in particular all *Lasciviousness* and *Wantonness*, all unclean *Touches*, and immodest *Looks* and *Glances*, whereby many Persons feed their Lusts, and indulge their Carnal Appetites; which are not only *Incitements* to Sin, but also part of the *Sin* it self, at least so far as to render them guilty of it, tho' those who thus become the *Objects* of their Lust, know nothing of it, and be never so innocent. For Christ himself has said, That *whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart*,

(Spectat eam Terens, præcontrectaque videndo, *Ovid. Met. 6.*)

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Mat. 5. 28. And of this sort of *Abstinence*, we have an eminent Example in * *Florus*, of *Scipio*, tho' a *Heathen*; who after his Victory in *Spain*, restor'd all his fairest Captives, *not so much as suffering them to be brought into his sight, that he might not seem to violate their Virginity at least with his Eyes.* But we are also,

(2.) To use all the *Means of Prevention* of this Sin, such as those before-mentioned, which may be effectual, not only to preserve our *own Chastity*, but to keep us from attempting that of *others*. To which I shall add, the Consideration of the bitter *Effects* of this Sin, how sweet and pleasing soever it may seem in the Commission of it. It was therefore well advis'd by that Divine Poet, Mr. *George Herbert*, in his *Church Porch*,

Look not on Pleasures as they come, but go :

which can no where be more properly applied than in the present Case: For

Lata venire Venus, tristis abire solet, Ovid.

But especially we ought to have recourse to God's own Ordinance of *Marriage*; this being the most effectual way to avoid *Fornication*, that every Man have his own *Wife*, and every Woman her own *Husband*, 1 Cor. 7. 2. But to avoid *Adultery*, there is something further necessary, viz. that a Man love and esteem his *Wife*, and a *Wife* her *Husband*. For they that do not rightly love and esteem their *own Wives*, or *Husbands*, will be apt too much to love and admire those of *others*.

* Ne in Conspectum quidem suum passus adduci, ne quid de Virginitatis integritate delibasse saltem oculis videretur. Lib. 1. Cap. 16.

It would therefore be the Prudence of all Persons, not only to be very careful in their *Choice* of such only as may really deserve their *Esteem*; but also to consult their own *Inclinations* before-hand, and not to enter into the Marriage state, without some *precedent Love* and Affection. For they that *Marry* where they do not *love*, will *love* where they do not *Marry*.

III. Now for the *Use* of this, we ought seriously to examine our own Hearts, how far any of us may be guilty of this Sin. We see that almost all Men by Nature since the Fall, are more or less inclin'd to it, and therefore we have the more need to be very careful to watch against it, and all the Motives and Incitements to it. We see many *ita herere visco illius voluptatis*, (as St. *Austin* said of himself in his *Confessions*) and are so far sunk in the Mire of Sensual Pleasures, that they can neither mind nor relish any thing else. And how many others are there (if they would but own it) who Pray but very faintly against Temptations of this nature, as if they were afraid to be heard! As the same St. *Austin* acknowledges of himself some time after, when he began to be convinc'd of his Sin and Folly, that he was wont to Pray, *Give me the Gift of Continency, —but not yet*: So there are many (like him) who are less willing to have their *Lusts* subdued than *satisfied*. Not considering the dangerous Effects and Consequences of this Sin, in taking away the Heart from God, and making us utterly unfit for any Communion with him. And tho' this be look'd upon as a small inconsiderable Sin, and is usually made a *laughing* matter among the generality of People; yet it will one day fall heavy upon those that are guilty of it, being a Sin which God reserves to his own Judicature, *Heb. 13. 4. Whoremongers and Adulterers God will judge*: And which, without Repentance, will infallibly shut them out of Heaven; *for neither Fornicators nor Adulterers shall inherit the Kingdom of God, 1 Cor. 6. 9.* And therefore since

since this Sin is so offensive to God, so injurious to our Neighbours, and so prejudicial to our selves, it highly concerns those that are in any measure guilty of it, or inclin'd to it, to humble themselves for what they have done amiss, and to beg the Grace of God for the future, saying, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XVIII.

Com. VIII. Thou shalt not Steal.

HAVING consider'd and explain'd our Duty to our Neighbour, in respect of his Person, we are now come in this Commandment to see what is our Duty to him, with relation to his Goods and Estate. And herein we are to consider what is requir'd and forbidden, with the Use and Improvement of it.

I. We are *commanded* to be *Just* and upright in all our Dealings with others, so that none may be depriv'd of what Right belongs to them. To this Purpose there is a famous Passage in * *Minutius Felix*; *He that preserves his Innocence, worships God; he that exercises Justice, offers Sacrifice to him; he that abstains from Deceit, renders him propitious and favourable; he that delivers a Man from Danger, is as if he offer'd the most acceptable Victim. These are our Sacrifices, these are our holy things: For amongst us he is the most Religious, who is the most Just. And for our Encouragement herein we have a remarkable Promise, Isai. 33, 15, 16. He*

* Qui Innocentiam colit, Domino supplicat; qui Justitiam, Deo libat; qui Fraudibus abstinet, propitiat Deum; qui periculo surripit; optimam victimam coedit. Hæc nostra Sacrificia, hæc Dei Sacra sunt. Sic apud nos Religiosior est ille qui Justior.

That walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the Gain of Oppreſſion, and ſhaketh his Hands from holding of Bribes :—— He ſhall dwell on high, his place of Defence ſhall be the Munitions of Rocks ; Bread ſhall be given him, his Waters ſhall be ſure. We are alſo requir'd to be Charitable, as far as we are able ; that the Poor may not want their neceſſary Livelihood and Subſiſtence, while we abound in Plenty and Superfluities ; which were not given us only for our ſelves, but to communicate to others that ſtand in need, who are therefore called in Scripture the Owners thereof, Prov. 3. 27. Withhold not Good from them to whom it is due, when it is in the power of thine hand to do it. And if we have done Wrong to any, we are hereby oblig'd to make Reſtitution (if we are able) to the Party injur'd, and if that cannot be, to give it to the Poor.

II. We are forbidden all Ways and Means, whereby, either Publickly or Privately, by Force or Fraud, we may get or keep from any that which of Right belongs to them. But for the further Explication of this Prohibition, it will be neceſſary to conſider ſeveral Particulars which are all included in it. As,

I. All manner of *ſecret Theft*, or *open Robbery*, or the taking away, and applying to their own Uſe that which belongs to another, either by *Deceit* and *Cunning*, without his *Knowledge*, or by open *Force* and *Violence* againſt his *Conſent*. And tho' both of theſe do not render them equally obnoxious to the *Laws of Men*, (ſince ſecret Theft may hope to be conceal'd, which open Robbery cannot) and therefore *private Thieves* are much more numerous, and few places are without 'em ; whereas Men muſt be very deſperate and hard'n'd in Villany, before they come to *open Robbery* ; yet they are both equally guilty before God, ſince the Injuſtice is both alike. Now the only plauſible Pretence for committing this Sin is *Want* and *Poverty* : And indeed 'tis ſo ſhameful a thing in the Opinion of all People, that but few ſuch as are very Poor will be guilty of it.

And

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And tho' *Solomon* tells us, That *Men do not despise a Thief, if he Steal only to satisfy his Soul when he is hungry*, Prov. 6. 30. Yet his Intention there is not to approve of *Theft*, but only to shew that 'tis not so ill (in some Cases) as *Adultery* (of which he is there speaking) for which no such *Necessity* can be pretended, nor any *Recompence* be made. And therefore it follows, v. 31. *But if he be found, he shall restore seven fold (or if he cannot do that) he shall give all the Substance of his House.* For to say the truth, this can be no real *Excuse*, since they ought first to use their utmost Endeavours to maintain themselves by some *Honest* and *Lawful Calling*, and then to *trust* in God to provide for them, who will never fail them that truly fear him and keep his *Commandments*, so as to put them upon the unhappy *Necessity* of breaking his *Laws* to preserve their *Lives*.

2. All manner of *Oppression*, whereby they grind the *Faces of the Poor*, and rob them of the *Fruit and Comfort* of their *Labours*, and of that which should maintain themselves and their *Families*. And this is most commonly the *Sin of Rich Men*, and indeed few else are capable of committing it: And they are so far from being ashamed of it, that they are rather apt to *Glory* in it; tho' in truth, 'tis as plain *Robbery* as that which is committed on the *High-way*, and deserves the same, or greater *Punishment*. And yet he that robs but *one Man*, if he be taken, shall be *Hang'd* for it; while they that *Ruin whole Families*, not only escape, but live in *Pomp and Splendour*, and are thereby enabled to commit still greater *Oppressions*. But tho' they may escape here, they shall be call'd to a severe Account hereafter: And in the mean time, it very rarely happens that such ill got *Wealth* continues long with them. The *Curse* of God will sooner or later waste

De male quaesitis non gaudet tertius haeres.

that Estate which has been so unjustly rais'd, so as it seldom descends to the *Third Generation*.

3. All manner of *Deceit* in *Trading*, *Bargaining*, or the like; by false *Weights* or *Measures*, adulterated *Wares*, or any ways imposing on the Weakness or Unskilfulness of those which they have Dealings with. To which we may add, the taking Advantage of other's *Necessity*, as also *Misreckoning* when they come to Account, with many other things, which are but so many safer ways of *Picking* their *Pockets*, and deserve as ill a Punishment; since they are equally guilty in the sight of God, and indeed in the Judgment and Opinion of all honest *Men*. And tho' such may boast of their *Wit* and *Cunning* in *Over-reaching* others, and applaud themselves with their ill gotten Gain for a time, yet they will at length find it as a *Canker*, eating into their *Estates*, and will only help to consume that which perhaps they may have come honestly by, and which otherwise might have thriven and prosper'd with them.

4. All sort of *Borrowing* without intention to pay again, or when they know themselves not to be in a condition to do it. This is only a more modest way of *Stealing*, and is indeed no better than *Theft* and *Robbery*; since no body would willingly *Lend*, but with an Expectation to have it again, which is hereby cross'd and disappointed, and in that respect may be more injurious than plain *Theft*, where the wronged Person is ignorant of it, and perhaps may never miss it. Another horrible Sin of this kind, is the drawing Persons into *Suretyship*, and then leaving them to pay Money which they never owed, nor ever receiv'd any thing for, which has ruin'd many, and a greater Injury cannot well be imagin'd. To these we may add the refusing to deliver what has been committed to our *Custody*, and in many Cases, the *finding* and *keeping* that which is *lost*: Both which are so frequently practis'd, that we have cause enough to complain with the Poet,

Nunc

*Nunc si Depasitum non inficiatur amicus,
Prodigiosa Fides ! Juv. Sat. 13.*

Yet the Law of God was expressly against it, Lev. 6. 2, 3, 4, 5. *If a Soul Sin, and commit a Trespass against the Lord, and lie unto his Neighbour in that which was deliver'd him to keep,—or have found that which was lost, and lieth concerning it, he shall restore——that which was deliver'd him to keep, or the lost thing which he hath found,—he shall even restore it in the Principal, and shall add the fifth part more thereto, and give it him, it appeareth,—as a Trespass-offering.* This was also one of the Laws of Solon, *ἡ μὴ εἶδεν, μὴ ἀνέβην*, as we find it in Diog. Laert. and is commanded also by Plato de Leg. 1. 11. *That we should not take up what we did not lay down.* And we read in *Ælians Var. Hist. 1. 4. c. 1.* That it was the Custom of some of the Phœnicians, not to take up any thing which they found upon the High-way [*ἡ δὲ ἡγέμεται τὸ τοσούτον εὐρημα, ἀλλὰ ἀδικημα*] for they looked upon it not as a thing found, but stolen. But tho' the letting a thing lye to be quite lost and consum'd, may not seem altogether so prudent, yet 'tis certainly very just and equitable to restore it. For either we know the right Owner, or we do not, yet we ought in Conscience to enquire and give notice of it. And in several Instances this is usually practis'd, as in finding Cattle, &c. Because the Law requires it, and it would be dangerous to do otherwise: But where that which is found may be conceal'd, as Money, or the like, few are willing to part with it if they can keep it. And yet there is the same Equity in both, and they may be sure it is none of theirs, but brought to their Hands by Providence, to restore it to the right Owner, if he can be found, and not to keep it to themselves.

5. All manner of *Neglect* and *Unfaithfulness* in *Servants* to their *Masters*, is no better than plain *Theft* and *Robbery*. They ought not therefore to spend their *Time* in *Idleness*, for all their *Time* and *Labour* is their *Masters*, and ought to be employ'd for his *Use*, except what they are oblig'd to allow them for the *Service* of *God* and their necessary *Refreshment*. Much less ought they to embezzle their *Master's Goods* (as too many do) for that is downright *Stealing*. Neither ought they to deal *Carelessly* or *Deceitfully* in his *Service*, for that would be to disappoint him, and is not that which was *promis'd*, or which he *bargain'd* for. So that he is plainly *Rob'd* of all that which they might and ought to have done for him, and of all the *Profit* and *Advantage* he might have received by it.

6. *Lastly*, All indirect getting of *Money* by *Play* and *Gaming*. Not that all kind of *Play* is unlawful to a *Christian*, but may sometimes be useful and necessary to refresh and recreate his *Body* or his *Mind*. Neither is it absolutely unlawful to play for *Money*, provided it be for so little as we may well *spare*, and are indifferent whether we win or lose; and provided also that we use no manner of *Cheating*, or other indirect ways to gain it. For *Cheating in Play* is as plain *Theft* and *Robbery* as any thing can be. And even those that play never so *fair*, if they play for much, they cannot well be free from covetous *Desires* after what is another *Man's*: And the *winning* of it in such a manner, is little better than *Robbery*, since *God* never appointed such a way of *Traffick* or *Exchange*, where the *Loser* can have nothing for his *Money*, neither has he *promis'd* any *Blessing* to what is got this way: And accordingly we find it seldom prospers, or turns to any good account, or that those who win are ever the better, or the richer for it.

Now the way to prevent this sordid Sin of *Theft*, is,

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1. To avoid *Idleness* (as the chief Cause of Poverty) and to *labour truly to get our own Livings*. The *Jews* have a Proverb, That *he that brings not his Son up to some Trade or Calling makes him a Thief*. And we see it often verified by Experience. Whereas *the diligent Hand makes Rich, and adds neither Shame nor Sorrow with it*.

2 To *Trust* in God for a Blessing upon our Lawful Endeavours for an honest Livelihood in the World. 'Tis only *Distrust* of God's *Providence* that induces Men to apply themselves to indirect Ways for their Relief and Support. Whereas if we could but trust in him *who feedeth the young Ravens that call upon him*, he would provide better for us, than with all our *Sharking* and *Shifting* we can do for our selves; and to be sure we should enjoy more Comfort in it.

III. Now for the *Use* of this, we ought seriously to examine our selves how far any of us may be guilty of the Breach of this Commandment. And 'tis to be feared there are many that are very culpable in this Matter, who yet would take it very heinously to have it charg'd upon them. How many are there of whom we may say with the * Comedian, *That they can easily abstain from taking away what belongs to another Man, when they have no opportunity for it?* Or as we commonly say, they are very *Honest*, but 'tis only *with good looking after?* How many others carry on their Designs so *closely* and *cunningly*, that they think they shall never be discover'd? But tho' they may strive to hide their *Thefts* from *themselves* as well as *others*, yet at length *to be sure their Sin will find them out*, Numb. 32. 23. Nay, some of the Poorer sort will not stick to *justify* it, with the Plea of Po-

* Scio te facile abstinere posse, si nihil obviam est. Plaut. Aulul. A. 2. Sc. 5.

verty and *Necessity* (as I have sometimes heard them urge it my self :) Which is in effect to *charge* their *Sin* upon *God himself*, as if by his *Providence* he had laid any one under a *Necessity* of *breaking* his *Commandments*! And tho' some kinds of *Theft* and *Robbery* are justly reputed *Shameful* and *Criminal*, yet there are many other sorts of it (as *Tyranny*, *Oppression*, &c.) that may be safely *Gloried* in with *Impunity*. Yet tho' *Humane Laws* take no Cognisance of them, the *Law of God* is expressly against them: And there is a *Court of Conscience* in every Man's Breast, which will tell him, that he ought not to do that to another, which he would not have others do to him. And there is a time coming, when the greatest *Oppressor*, and the most cunning *Deceiver* shall be found out and severely punish'd; and all the *Wrongs* and *Injuries* they have done to others, shall return upon themselves, and be paid with *Interest* into their own Bosoms. In the mean time, as *Theft* and *Robbery*, however manag'd and carried on, is the *Bane* of all *Society*, and tends to reduce all Men to a *State of War*, where every one strives, either by *Force* or *Fraud* to make a *Prey* of another; and since there are so many ways of committing this *Sin*, and so few that are wholly clear from all manner of *Guilt* of it, in some respect or other; they who are *Conscious* to any *Failures* of this kind, have need to *Repent*, and make *Restitution* in time, and sincerely to join with the Church, in saying, *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

LECTURE XIX.

Com. IX. *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.*

THE former Commandment related to our *Neighbour's Goods*, and this has reſpect to his *good Name*. And herein,

I. We are *commanded* in general to give Teſtimony to the *Truth* upon all occaſions, when ever we are called to it, or think it may be of Uſe and Advantage to our Neighbour. For tho' it be commonly ſaid, *Truth is not to be ſpoken at all times*; yet that is to be underſtood, when it may do *hurt*, and can do no *good*. But otherwiſe when it may do *good*, and can do no *hurt*, we are to *ſpeak the Truth every Man to his Neighbour* (and of him too) *being Members one of another*, Eph. 4. 25. and therefore ſhould be *helpful* one to another upon all Occaſions, and promote their Intereſt and Advantage, as if it were our own. In particular we are enjoyn'd to preſerve and advance the *good Name* and *Eſteem* of our *Neighbour* as much as we can, by giving him his juſt *Commendations*, and vindicating him from Falſe and Slanderous Reports, as oft as we have opportunity for it. And we are alſo hereby requir'd to *ſpeak well* of *all Men*, as far as *Truth* and *Modesty* will allow.

II. We are here *forbidden* all manner of *Evil ſpeaking*, *Lying* and *Slandering*; all raſh *Cenſures*, and unmerciful *Judging* and *Condemning* others; and in all unneceſſary *medling* with other Men's Lives and Actions, by *Detraſting*, *Railing* or *Backbiting*, ſo as to bring a Blemiſh on their *good Name* and *Reputation* in the World. And indeed 'tis a leſs Wrong to Steal a Man's Goods, than to rob him of his *good Name*: And as Solomon ſays, *A good Name is rather to be choſen than great Riches*, Prov. 22. 1. So the loſs of it muſt be greater.

greater. And that not only because a good Name is most commonly attended with many other Blessings, but also because that when it is once *lost* it is hard to be *recover'd*. He that robs a Man of his *Goods*, may bring them again, or make him *Satisfaction* other ways: But he that takes away another's *good Name*, will find it hard to repair the Injury; since an *evil Report* will spread faster, and go further than a *good* one, and in many Cases 'tis impossible to make any Recompence; as we shall see by and by, when we come to consider the several Branches of this Law, or what is included in this Prohibition of not bearing false Witness against our Neighbour. As,

1. All manner of *false Accusation*, or bearing Witness against another falsely in a *Court of Judicature*, and before a *Magistrate*. And this is not only forbidden by the *Law of God*, but very severely punish'd in most *Civil Governments*. *Diodorus Siculus* tells us, that among the *Egyptians*, those who accused others *falsely*, were oblig'd to suffer the same Punishment as the Accused Parties should have done, if they had been found Guilty. And this Sin is the more heinous, as being usually joyn'd with *Perjury*, and that by this means many are Sworn out of their *Liberty*, *Estates*, and *Lives*, and their *Credit* and *Reputation* blasted with perpetual Reproach and Infamy, when perhaps they are perfectly *Innocent* of the Crimes of which they are accus'd. And this is one of the greatest *Injuries* that can be done to another, and which will admit of no *Reparation*. For as their *Lives* cannot possibly be restor'd, so their *Reputation* is hereby entirely ruin'd: Since that which is declar'd upon *Oath* against any one, tho' never so falsely, is apt to take more Impression, and obtain the greater *Credit*; and perhaps the greatest part of those who are by this means brought into an ill Opinion of another, will never have the Opportunity of hearing any thing in their just Vindication.

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2. Another way of Sinning againſt this Commandment, is by raiſing *Slanderous Reports* and *Calumnies* againſt any one, which tho' they may not touch their *Lives*, may tend to ruin their *Credit* and *Reputation* in the World. And this being a thing on which ſo many others depend, as the Caſe may happen, it may be all one (if not worſe) to take away their *Lives*, as to take away their *good Name*. But tho' this be very frequently practis'd, yet there is no Man would willingly be ſerv'd ſo himſelf, and charg'd with thoſe things which he is perfectly innocent in, and utterly ignorant of.

3. Another Breach of this Commandment, is by *ſpreading abroad an ill Report* of another, which is commonly call'd *Tale-bearing*, and is ſtrictly forbidden, *Lev. 19. 16. Thou ſhalt not go up and down as a Tale-bearer among thy People.* And *Exod. 23. 1.* We are forbidden to *raiſe a falſe Report*, or even to *receive it*, as it is in the Original. Nay many times we may be culpable in ſpreading ſuch a *Report*, tho' perhaps not without all manner of Ground for it, but that in part it may be *true*. And indeed *ſome Truth* is uſually mingled with theſe Reports to make them paſs the better. But tho' there may be ſomewhat *true* in what we ſay, yet as Charity obliges us to make the beſt Conſtruction of other Men's Actions, ſo we ſhould take it very ill to have others miſjudge of what we do, and miſrepreſent thoſe things that were honeſtly meant, and will admit of a fairer Interpretation. And as no Man knows the Violence of another's *Temptations*, or what *Secret Inducements* he may have to thoſe Actions that look ill in outward appearance; 'tis both *Uncharitable* and *Unreaſonable* to paſs a *raſh Censure* upon him, without knowing the many *Extenuations* of his Fault, or what he has to ſay in his own Juſtification.

4. As thoſe are highly to blame who raiſe Falſe and Scandalous Reports of another, to wound his Reputation, ſo they cannot be innocent who *entertain* and
ſpread

*spread abroad these Reports, without enquiring and examining the Truth and Certainty of them. We find in the Character of such as shall dwell in God's Holy Hill, Psal. 15. 3. He that Backbiteth not with his Tongue,—nor taketh up a Reproach against his Neighbour. Many indeed are apt to excuse themselves, by alledging that they were not the first Raisers and Inventors of these Reports, and they that speak nothing but what they have heard from others. But this at the best is not the part of a Friend, or a Neighbour, of whom we may say with the Poet, * Ennius, That he will not prefer any idle Reports before the Esteem and Welfare of his Neighbour. Neither is it doing as we would be done by, since every one would take it ill that others should entertain and divulge the Calumnies and Reproaches cast upon them by their Enemies, without enquiring whether they be deserv'd or no.*

5. *Lastly, Another Breach of this Commandment, is by groundless Surmises and Suspicions, when tho' they may say nothing, yet they are very ready to entertain an ill Opinion of another, which perhaps may be altogether undeserv'd, and so fail in that respect, which otherwise they should pay to him. Whereas we ought not to harbour any ill Thoughts of our Neighbour without just Ground, but to stop our Ears against Tale-bearers and Backbiters, to speak what Good we can of all Men, and no Ill of any, but to cover their Infirmities with Love, which will hide a multitude of Sins.*

Now the way to prevent all the Branches of this Sin, is to reflect upon our own Sins and Failings, which if we do, we shall find Work enough at home to censure and amend, without intermeddling with the Faults and Failings of others which nothing concern us. This

* Non ponebit enim Rumores ante Salutem.

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will teach us *Humility*, and to entertain low and mean thoughts of our selves, and of the best of our Actions. And as this will make us more patiently bear the *Uncharitable Censures of others*, while we think every one better than our selves; so this will check our *Censoriousness of others*, when we find so much anis, and to reform at home.

III. Now for the *Use* of this, let us seriously examine our selves how far we may be culpable in this Matter. And 'tis to be feared that there are but few who can wholly clear themselves from the Guilt of it. For if we look abroad into the World, we shall find there is nothing more frequent than this *Backbiting*, *Slandering*, and *Reviling* of our Neighbours, who perhaps have deserv'd no such Carriage at our Hands. Or if we do not first *raise* these Reports, yet most People are too apt to *listen* to them, and if not *repeat* them, yet to *entertain* and *believe* them, and so fail in that *Respect* which is due to them. Whereby they discover themselves to be void of that *Charity* which *thinketh no Evil*, *rejoyceth not in Iniquity*, but *rejoyceth in the Truth*; *beareth all things*, *believeth all things*, *hopeth all things*, *endureth all things*. Let us therefore reflect on our own *Miscarriages*, and that will make us more favourable to *others*; and let us beg of God to pardon all our Failings in this kind, saying, *Lord have Mercy upon us, and incline our Hearts to keep this Law*.

LECTURE XX.

Com. X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is his.

IN this Commandment, we are enjoyn'd, not only not to wrong our Neighbour in his Person, Goods, or good Name; but also that we do not so much as *covet* or *desire* it. I know some would have this peculiar to the Gospel, to restrain our *Concupiscence*; as if the Law concern'd only the *outward Act*, without any respect to the *inward Thoughts* and *Motions* of the Heart. And to this purpose they alledge that of our Saviour, *Matth. 5. 27, 28. Ye have heard that it was said by them of old time, thou shalt not commit Adultery: But I say unto you, that whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.* But 'tis evident that something more than the bare *outward Action* is here meant, not only because otherwise it would be the same with the *Seventh* and *Eighth Commandment*, but by the Apostle's Exposition of this very Precept, *Rom. 7. 7. What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin but by the Law: for I had not known Lust, except the Law had said, thou shalt not covet.* Whereby it appears, that not only the *outward Act*, but the first *Rise* and *Motions* of Sin in the Heart, tho' not *consented to*, are included in this Prohibition. Nay, the very *Heathens* were not unacquainted with this, but acknowledged that their *Laws* had a further respect than to the *outward Action* only, as appears by that of *Cicero* in

* Cicero

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* Cicero. Where speaking of the Laws of the twelve Tables, he says, *We are taught by the Authority of our Laws to tame our unruly Lusts and Affections, to restrain our Desires, and as we are to defend what is our own, so we are to abstain from what is another's, not only with our Eyes and Hands, but even in our Hearts and Minds.* But this is only the Negative Part of this Commandment: We are hereby likewise requir'd to be content with our present State and Condition, and in order to that, to be diligent and industrious in the Duties of our respective Callings, both for our own Support, and the Relief of others. But that I may continue the same Method in this, as in all the rest, I shall first shew what is here commanded, and then what is forbidden, and then make some particular Improvement of it.

I. We are requir'd to be content with our Condition, whatever it be, and to be satisfied with that Portion which the Providence of God has allotted to us, be it what it will. St. Paul tells us, 1 Tim. 6. 6. That *Godliness with Contentment is great Gain.* For (as he adds) *we brought nothing into this World, and it is certain we can carry nothing out.* And therefore he infers, that *having Food and Raiment, we ought to be therewith content,* v. 7, 8. And his Counsel to the Hebrews is to the same effect, *Let your Conversation be without Covetousness, and be content with such things as ye have,* Heb. 13. 5. Not that we may not use all lawful Means for the bettering of our Condition in the World: For it is our Duty to be Diligent and Industrious in our respective Callings to that end, and we may expect the Blessing of God upon it. But we are so to be content with

* Docemur — auctoritate, nutuque legum, dominas habere Libidines, coercere omnes Cupiditates, nostra tueri, ab alienis mentes, oculos, manus abstinere. de Oratore. 1. 1.

our own *Enjoyments*, as not to *envy* or *desire* those of other Men. And this (as we shall see by and by) is the most effectual way to prevent the Breach of this Commandment.

Now to obtain this *Contentment* with our own Condition, I shall only suggest to you some few Arguments, which have respect to *God*, our *Neighbour*, and our *selves*.

1. With respect to *God*, we ought to consider that he is infinitely *Wise*, and knows what is best and fittest for us, even better than we do our selves; And he is also infinitely *Good*, and will deny us nothing which he knows will be really for our Good and Advantage. And therefore we ought entirely to acquiesce in his Disposal of us, and wait upon his Providence, who will not fail to bestow *better* things on us, when they are fit for us, and we for them.

2. With respect to our *Neighbour*, we ought to consider that we only see the *Outside* of their Condition, which may be Tempting and Alluring, and create our *Envy* and *Admiration*; but we know not how they are *within*, nor what Allays of Discomfort they may have to embitter all their Enjoyments; so as perhaps, if the truth were known, we should have little reason to desire to change Conditions with them. And therefore there was a great deal of Truth in that Saying of *Socrates*, That if all the Troubles and Afflictions in the World were laid on a heap together, there are few or none but would rather take back his own Share, than be willing to come to a new Division.

3. With respect to our *selves*, we ought to reflect upon the many *Comforts* which are to be found, even in the meanest Condition, which though we through Discontent may take but little notice of, yet perhaps others may be so sensible of them, that even those whom we are so apt to *envy* and *admire*, may think they have more reason to *envy* us, and would gladly change Conditions with us. Whereas while we are always poring on our

Mis

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Misfortunes, and never think of our *Comforts* and *Enjoyments*, we act as unwiſely as it is reported of *Chius*, who when he had ſold abundance of his beſt Wine to others, he call'd for ſome that was dead and flat for himſelf: And one of his Servants asking another, what he left his Maſter a doing? he answer'd, *That he was calling for bad, when the good was by him.* Plut.

II. We are here *forbidden* to *covet* or *deſire* any thing that belongs to another, and which he has a Lawful Right and Propriety in, to his *Hurt* and *Prejudice*. For this muſt always be underſtood, otherwiſe 'tis not unlawful to deſire things of the *ſame kind*, which we may *want*, and our Neighbours *enjoy*. But that which is here forbidden, is to deſire to *deprive* our Neighbour of any thing which is properly *his*, and which he will *want* if we ſhould take it from him. And tho' here be only ſome few things mention'd in particular, as the forbidden Objects of our Affection, we are not to think that all other things are left *indifferent*, ſince they are all included in that general Phraſe of [*any thing that is his.*] But theſe Particulars are mention'd, as moſt commonly affording to the Generality of People the greateſt *Temptations* and *Occaſions* of Tranſgreſſing this Commandment. And therefore it will not be amiſs to ſpeak to each of them diſtinctly, with ſome *Illustration* of them. And,

I. We are forbidden to covet our Neighbour's *House*, or *Dwelling*, which includes his *Land* with all the Appurtenances. And this is to be underſtood, not only of that which is his *Freehold*, but of that alſo which he *Hires* for his Money, which ſo long as he pays the *Rent* for it, according to Agreement, may be called his *own*: As we read in Scripture, that *St. Paul* dwelt in his *own hired Houſe*, Acts 28. 3. And 'tis a thing too frequently practis'd, both to *Buy* and *Hire* Houſes over other People's Heads; and there are a great many more that *covet* them, tho' they cannot *purchase* 'em, nor bring their Deſigns to paſs. Now the general

Inducement to this, is the Consideration of the *Convenience* and *Accommodation* of their Neighbour's Dwelling, or Land, or the like. But then they ought withall to consider, that if it would be convenient for *them*, no doubt but 'tis convenient for the *other* also; and no Man would be willing to be *turn'd out* of those *Conveniences* which are owing perhaps to his own *Industry and Management*, and to be put to seek abroad for a *new Habitation*, whensoever another has a mind to that which he has fitted for himself, and does now enjoy.

2. We are forbidden to covet our Neighbour's *Wife*, which, as I take it, is not to be understood of desiring to *Debauch* another Man's Wife, by committing *Adultery* with her: For that was forbidden in the *Seventh Commandment*, according to our *Saviour's* Explication and Improvement of it, *That he that looks upon a Woman to Lust after her, hath committed Adultery with her already in his Heart*. But that which is here forbidden is the secret Wishing or Desiring the *Death* of another Man, that he may take his *Wife* to himself, and enjoy her as his own. And this was the great Sin of *David* in the Case of *Bathsheba* the Wife of *Uriah*, as appears by the Prophet *Nathan's* Reproof of him, *2 Sam. 12. 9.* For tho' he had also committed *Adultery* with her before, yet that is never mention'd; but only that he had *Slain Uriah the Hittite with the Sword, and had taken his Wife to be his own*. And tho' many Persons cannot, or dare not put this into Act and Execution, as *David* did, yet 'tis very Sinful only to *desire* it. For if *She* be desirable to *another*, no doubt but *She* may be so also to her *Husband*, and therefore it would be very unjust to seek to deprive him of her.

3. We are forbidden to covet his *Man servant*, or his *Maid servant*. And this is a thing too frequently practis'd, in Alluring and Enticing *Servants* from their *Masters*; which yet there is none but would take it very ill if it were done to himself; and another should en-

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rice away his Servant from him. For if he be a good Servant (and otherwise they would never desire him) why should they seek to deprive his Master of the Use and Benefit of his Service, by taking away the [*ὄργανον* *ἑμ-βλῆτον*, as Aristotle calls him] that living Instrument, which perhaps he has fitted for his own Use, and without which he cannot well manage his Affairs.

4. We are forbidden to covet his Ox, or his Ass, which includes all his other Cattle, with the rest of his Substance. And these may be desir'd upon several Accounts, either of Profit or Pleasure, or any other Advantage that may be reap'd by them; yet ought not to be desir'd by us, unless we be willing to give a valuable Price for them, and he be willing to part with them. For (as I have said) this is always to be understood, that we do not covet what is another's to his Hurt or Prejudice, or against his Will and Consent. And therefore as there is no Prohibition against desiring another Man's Goods in a fair way of Bargain or Exchange, when both Parties agree to it; so it ought to restrain all longing Desires after what is another Man's, when we are either unable or unwilling to give him a sufficient Recompence for it, or when he is unwilling to part with it. And this seems to have been the Sin of Ahab, in coveting Naboth's Vineyard, tho' he offer'd to exchange another for it, or to give the Worth of it in Money, 1 Kings 21. 2. which Naboth thought fit to refuse. But that we may not think that these are the only things in which our Desires are to be restrained:

5. Lastly, We are forbidden to covet any thing that is his; which is so general as to include all Particulars whatsoever. For some might be apt to think, that to covet a Man's House, or Wife, or Servant, &c. would indeed be Wicked and Unjust: But for other lesser Matters, they are but Trifles, and not to be taken notice of. But there is nothing so small, but it is

Something, and therefore must needs be comprehended under this general Phrase of [*any thing that is his.*]

Now the most effectual way (as I have said) to prevent this Sin, is for every one to endeavour to be *content* with his own *State and Condition*, whatever it be. For he that is *content* with his present Condition, will never seek to *change* it; and he that is *satisfied* with what he has of his *own*, will have no Temptation to *covet* or *desire* what belongs to *another Man*. I know the generality of People are apt to turn the Argument the *other* way, and to think that if they had but such or such a thing, they should be *content*; and if they were but in such or such a Condition, they should be *happy*. But as there is nothing more common, than for Persons to be *mistaken* in such Imaginations, since as **Seneca* says, the more we *have*, the more we are apt to *crave*; so there is a much shorter way to obtain the same Effect, *viz.* by *contradicting* our *Desires* instead of *fulfilling* them. We are apt to desire many things, without considering whether *we be fit for them*, or *they for us*, and without knowing how to *keep* or *use* them, if we had them. For there are many things that may be very convenient for *others*, which would not be so for *us*, because many other things are requir'd to *Suit* and *Correspond* with them, which we are not provided of, and without which we cannot rightly *enjoy* them. But perhaps you will say, we would have those things too: For when we desire any particular thing, we are suppos'd to desire at the same time all other things that are necessary for the compleat Enjoyment of it. But this is a long way about, to seek the Content and Happiness *abroad*, which may much sooner and easier be found at *our own doors*.

This puts me in mind of a Discourse between *Philip*, King of *Macedon*, and one of his Courtiers: Who

* Plus incipit habere posse, qui plus habet.

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when he was about the Conquest of a Neighbouring State, ask'd him, *What he would do when he had obtain'd it?* To which he answer'd, *That will facilitate the taking of another Place that is beyond it.* And what then? Says the other. *Why, then I will go on to such a Place, and after that to another, and another, till I have made my self Master of all Greece.* And what then? Says he again, *Why, then I will sit down and enjoy my self in Peace and Quietness.* And why (says the other) cannot you as well do the same now, without troubling your self, or the World any further? So I may say, Why should we tire our selves in the pursuit of Happiness, by enlarging our Desires of one thing after another, without end, when the surest way to obtain it is to be quiet at first, and content with what we have, without any more ado? For all our inordinate Thirst and Cravings after other Men's Enjoyments, proceeds only from a corrupt Heart and a distemper'd Fancy, which (till it be cur'd and rectified) will always make us Discontented with our own Condition, whatever it be, and tho' we should change it never so often. Like Sick Men, who fancy other People's Meat and Drink better than their own, but upon trial, are soon weary of it; the Fault being only in their disorder'd Appetites. And therefore as one of our own Poets has said,

*As in a Fever, we may still drink on,
And wonder that our Thirst is never gone:*

Whereas,

Our Minds should first the Remedy begin:

We seek without, the Cure that is within. Mr. Dryden.

When one told Socrates, *It was a great thing to enjoy what one desir'd,* he answer'd, * *Nay, but 'tis a greater*

* ἡ ἀλλὰ μᾶλλον ἐστὶ τὸ μὴ ἐν ὁμιλίᾳ. *Ælian. Var. Hist.*

thing to desire nothing at all. For he that *desires* nothing, *wants* nothing; and he that *wants* nothing, must needs be *Content* and *Happy*. We should therefore do as *Mahomet* did, who, when he pretended to call a certain *Mountain* to him, that from thence he might deliver his *Law* to his *Followers*; and having called several times, and the *Mountain* would not stir; he made no more on't, but said, *If the Hill will not come to Mahomet, Mahomet will go to the Hill.* So if we cannot bring our *Condition* to our *Minds*, let us bring our *Minds* to our *Condition*, and that will be all one, and do every whit as well. There being nothing truer than that of * *Seneca*, That he is *Rich and Happy enough, whose Mind is suited to his Poverty, and can make himself Rich with a little.* And he that is *Happy* already, and *Content* with his own *Condition*, will neither need nor desire to deprive others of their *Enjoyments*.

III. Now for the *Use* of this, we ought to examine our selves, how far any of us may be guilty of the Breach of this Commandment. And if we look abroad into the *World*, we shall find there are few or none, either *great* or *small*, but are more or less culpable in this matter. Nay, the *greatest* Persons, who, one would think should have the *least* occasion, are yet oftentimes the *most* guilty of it. So that what *Philo* in his *Treatise* of the *Decalogue* said of the *Sixth Commandment*, may be more properly applied to this, That those who most offend against it, are *those that effect Oligarchy and Tyranny, and commit great Thefts and Robberies, under the specious Pretexs of enlarging their Empire and Dominion.* For these are so far from not wronging a few *single Persons*, that they *Ruin* and *Depopulate* whole *Nations*. They are so far from not

* Eum esse locupletem, qui paupertati suae aptatus est, & parvo se divitem fecit. *Epist.* 108.

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coveting any thing that is theirs, that they take away all, and leave them nothing but Misery and Beggary. To these we may add (tho' culpable in a less degree) those *lesser Tyrants and Oppressors*, who seek to *joyn House to House, and lay Field to Field, till there be no place, that they may dwell alone in the midst of the Earth!* Isai. 5. 8. But alas! how few are there that are altogether free from this Sin of *Covetousness*, or desiring other Men's Goods, tho' never so much to their Loss and Prejudice! How few are so *contented and satisfied* with their own Condition as they ought to be! Whence should else proceed those *Envious Reflections* upon other Men's Enjoyments, and those *Complaints and Murmurings* at their own Condition, that we so frequently hear? Whereas God knows what is *best and fittest* for every one of us, and 'tis but a *little while* that we have to be either Rich or Poor in this World, and all will be *equal* in the *Grave*, whether we are going. So that 'tis no matter what *part* we have to act, so we do but act it *well*, and that will be our *Praise and Comfort* here, and our *Joy and Happiness* hereafter. Which that we may all do, and be for ever happy, let us beg of God to give us his Grace, that we may keep this and all his other Commandments, saying, *Lord have Mercy upon us, and write all these thy Laws in our Hearts we beseech thee. Amen.*

LECT-

LECTURE XXI.

Quest. What dost thou chiefly Learn by these Commandments?

Ans. I learn two things; my Duty towards God, and my Duty towards my Neighbour.

Quest. What is thy Duty towards God?

Ans. My Duty towards God, is to believe in him, to fear him, and to Love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to Worship him, to give him thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

HAVING given you a particular *Exposition* of the *Ten Commandments*, we are now come to consider the general *Sum* and *Substance* of them, together with the *Sense* of the Church, as to the positive Duties which are respectively requir'd in them. And this will further help us in the *Examination* of our own Hearts and Consciences, that we may the better judge of our selves, how *Conformable* or *Repugnant* we have been to the Law of God, and the Rules of our Duty, in our Lives and Actions.

Now the Commandments, (as I have said) are usually divided into two parts, or the *First* and *Second Table*. The *First Table*, consisting of *Four Precepts*, contains our Duty towards God. The *Second Table*, consisting of *Six Precepts*, contains our Duty towards our Neighbour. Of the first of these at this time.

Now as concerning the *First Table*, containing our Duty towards God, the general Sum and Substance of it is, *To love the Lord our God with all our Heart, with all our Mind, with all our Soul, and with all our Strength.*

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Strength. Where the *Multiplicity* of Expressions, shews the *Necessity* of the Duty of *loving God* with all the Powers and Faculties of our Souls, and preferring his Interest and Service before every thing in the World besides. But in treating of the several Particulars hereafter mention'd, it will be convenient to reduce them to the respective Precepts to which they belong. And therefore,

In the *First Commandment*, we are requir'd to *believe in God, to Fear him, and to Love him above all.*

1. We are to *Believe* in him. For he that cometh to God (in a way of Religious Worship) *must believe, not only that he is, but also that he is a Rewarder of them that diligently seek him,* Heb. 11. 6. But if we look abroad into the World, how many *Practical Atheists* are there, who like the Fool in the *Psalmist*, say in their Hearts, and declare in their Actions *that there is no God?* Psal. 14. 1. Much less do they think that he will either *Reward* them that *Serve* him, or *Punish* those that *Sin* against him, or else certainly they would lead other kind of Lives than most of them generally do. And yet if one should ask them, *Whether they believe in God or no?* They would be ready enough to answer, *yes*; with Scorn and Indignation against any that should put the *Question*. But then they must certainly entertain very *unworthy Thoughts* of God, and think him altogether *such a one as themselves*, or else they could never live as they do.

2. We are to *Fear* him, and to shew it by Obeying his Will, and endeavouring to please him in all things, and avoiding all things that may offend him. But how little of this true *Fear of God* is to be found in the generality of People, who make no Conscience of breaking his Commandments every Day, but rush into Sin *as the Horse rusheth into the Battle*, without any Fear or Apprehension of the dreadful Judgments which he has so often and so severely denounc'd against those that
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transgress his known Laws, and which they so often see put in Execution against incorrigible Offenders!

3. We are to *love* him, and to shew it by keeping his Commandments. *For this is the Love of God* (saith the Apostle, that is, this is a certain Argument and Evidence of it) *that we keep his Commandments*, 1 John 5. 3. And our Saviour himself tells us, *John 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me.* But if this be the *Criterion* to judge of Men's *Love* to God, how little of it will be found in the World? To please themselves, and indulge their Sensual Appetites, and gratifie their vain Imaginations, is all that many People mind: But to please God, or to Serve him and keep his Commandments, is the least part of their Care. And yet if we should ask any of them, if they do not *Love* God? They would take it very ill to have it call'd into Question. But we may say to them, as *Delilah* did to *Sampson*, *Judg. 16. 15. How can they say, they love God, when their Heart is not with him?* When they seldom or never think of him, or desire to have any Communion with him? But there is another *Mark* to try our *Love* to God, no less needful to be observ'd, and yet as little practis'd as the other, and that is, *by our Love to our Brethren.* For (as St. *John* says) *If a Man say, I love God, and hateth his Brother, he is a Liar: For he that loveth not his Brother, whom he hath seen; how can he love God, whom he hath not seen?* And this Commandment have we from him, *that he who loveth God, love his Brother also*, 1 John 4. 20, 21. And tho' some may pretend to evade the force of this Argument, by saying, they hate none, but are in *Charity* with all Men; yet we may say with the same Apostle, *Chap. 3. 17. He that hath this World's Goods, and seeth his Brother in need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?*

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In the *Second Commandment*, we are requir'd to *Worship* God, and that not only with *outward Reverence*, but with *inward Devotion*. But how many will pretend to come to *Worship*, and *Bow down*, and *Kneel before the Lord their Maker*; when their light and careless Behaviour in the Service of God, gives one too much cause to suspect that they are wanting in that *inward Adoration* which God requires, and without which the other is only a Mocking of him? How many are like those of whom our Blessed Saviour complains, *Matth. 15. 8.* Who draw nigh unto God with their Mouths, and honour him with their Lips, while their Hearts are far from him? How many will come to Church, and say their Prayers, when perhaps they seldom so much as think *where* they are, or *what* they are about? As if it would avail 'em any thing to bring their Bodies to the Church, and leave their Souls at home! Of such it may be said, as the Spartan in *Plutarch* did of the dead Body, which he vainly endeavour'd to erect and make it stand upright [*Νὺν Δὲ αὖτις ἐνδον π εἶναι δεῖ.*] There wants something within, without which, all their Services are but *dead Formalites*, and not that *living Sacrifice*, which alone is acceptable to God, *Rom. 12. 1.* But in particular,

i. We are to *Praise* him, and to give him *Thanks* for all his Goodness and Loving-kindness towards us. This is one great part of our *Duty* here, and will be our chief *Employment* hereafter. And this is daily perform'd by all his other *Creatures*, according to their several ways of expressing it. Only *Man* who is the most oblig'd, is the most *Ingrateful*. All his Works praise him, and then surely his Saints should bless him, *Psal. 145. 10.* We should bless him for our *Creation*, *Preservation*, and all the *Blessings* of this *Life*; but above all for his *inestimable Love* in the *Redemption* of the *World* by our Lord *Jesus Christ*; for the *Means* of *Grace*, and for the *Hope* of *Glory*. We should give him

him *Thanks* for all the particular *Mercies* he has from time to time bestow'd upon us. And we are to *shew our Thankfulness*, not only with our Lips, but in our *Lives*, by giving up our selves to his Service, and walking before him in *Holiness* and *Righteousness* all the Days of our Life. But how many Blessings do we daily enjoy, without ever looking up to God the Author and Giver of them? How few do lift up their Hearts in Thankfulness to God for all his Goodness and Bounty towards them? And how unsuitable *Returns* do the generality of People make for all their undeserved Mercies which they daily receive at his hands?

2. We are to call upon him by frequent and earnest Prayer, for all that we may stand in need of, either for this Life, or a better, *Phil. 4. 6. Be careful for nothing, but in every thing by Prayer, and Supplication, with Thanksgiving, let your Requests be made known unto God.* But alas! how many of those that are called *Christians*, do yet live like the *Heathens* that know not God, nor call upon his Name? unless it be in their frequent Oaths and Imprecations, and by these God must be call'd upon at every turn to witness to every Trifle. Or else in some great Affliction or eminent Danger, and then they are apt to think, a [*God bless me*] or a [*Lord have mercy on me*] sufficient to procure Help and Deliverance, tho' perhaps, during their Prosperity, God was not in all their Thoughts, and when the Danger is once over, they will never think of him more.

3. We are to put our whole Trust in him, and to depend upon him for all that we have or expect in this World. But how many are rather apt to trust in their Wit and Policy, their Wealth and Riches, their Power and Authority, their Credit and Reputation, their Friends and Relations, or indeed in any thing rather than in God! And if these promise fair, they can go on cheerfully with their Business; but if these fail, they are dejected and cast down, as destitute of all Help and Relief. As if God was tied to Means, and could do nothing

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nothing without 'em; or, as if he were not able to do abundantly for us above all that we can ask or think, and will certainly never fail those that put their Trust in him.

In the Third Commandment, we are to honour his holy Name and his Word, and whatsoever belongs, or has any relation to him.

1. We are to honour his *Name*, and not to mention it unnecessarily, or without due Reverence, but in a serious manner, being so Emphatically called *that Glorious and Fearful Name, THE LORD THY GOD*, Deut. 28. 58. But alas! how frequent, and almost universal is the Breach of this Commandment, by all sorts of Persons, Rich and Poor, Young and Old, Men, Women, and Children, by their horrid Prophanation of the *Holy Name of God*, upon every vile or trifling Occasion! And since this is a *Sin* that can pretend to no *Temptation*, either of Profit or Pleasure, one would think they could not be so frequently guilty of it, unless it were in *Despise* to the *Almighty*, and *Defiance* to their *Maker*. But this is only shooting Arrows against Heaven, which at length will certainly return upon their own Heads. And in the mean time, how can such expect to be heard when they call upon God in their *Distress*, who have so often invok'd his Holy Name in such a vain and idle manner? Christ has bid them *Swear not at all* in their ordinary Discourse, and they do little or nothing else. So as one can scarce hear three words from them without an *Oath*, and sometimes they will pour out three or four of his *Names and Titles* together, as if they were resolv'd to Dishonour and Affront him under every *Denomination*. The Apostle says, *Let every one that nameth the Name of Christ depart from Iniquity*, (2 Tim. 2. 19.) But how many by their frequent and unnecessary mention of the Name of Christ, do only declare and help to encrease their Iniquity? For tho' there be *no other Name whereby Men can be saved*, (Acts 4. 12.) Yet sure this is not the way to obtain *Salvation* by it: No, this is as much as in them lies, to *Crucifie Christ afresh*, and put him to open Shame. But,

N

2. We

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2. We are also to honour his *Word*, either Read or Preach'd, by a constant Attendance on the *Publick Ministry*, a diligent Reading of the *Holy Scriptures*, and making them the Rule of our Lives and Actions.* But alas ! how few are there, in comparison, who pay that Respect to the *Publick Ordinances*, to which they are oblig'd, both by the Laws of God and Man ? Tho' the *Word* of God be duly Read, and Preach'd, and Explain'd to them every Week, yet not half the Parish will vouchsafe to come to hear it, but either sit idly at home, or drinking in an Ale-house, or as ill employ'd. And is this the way to Honour the *Word* ? Or is it not rather to Contemn and Despise it ? Some indeed will pretend to read in the *Bible*, and other good Books at home, to excuse their not coming to Church. But as this is often a vain and groundless Pretence, when there is no such thing, so neither if they do, can they expect such a Blessing upon it. For the Lord loveth the Gates of Zion, more than all the Dwellings of Jacob, *Psal.* 87. 2. And those that may, and will not come to the Publick Assemblies to meet with God at his House, have little reason to expect his Presence with them at their own. Besides, the best way of Reading the Scriptures, is to imitate those Noble Bereans, *Acts* 17. 11. And after they have been Hearing the Word in Publick, to come home and search the Scriptures, to see whether those things be so or no. But there is still another way of Honouring the Word of God, and that is by Practising it. Hereby is my Father Glorified (says Christ) if ye bring forth much Fruit, *Jo.* 15. 8. And therefore we must be Doers of the Word, and not Hearers only ; otherwise we shall both Dishonour God, and deceive our own Souls.

In the *Fourth Commandment*, we are taught to Serve him truly all the Days of our Life. The Reason of which, is by some Learned Men founded upon this Notion, That the Sabbath was Typical of our Rest from Sin :

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Sin: And therefore as all that whole *Day* we ought to *Reſt* from our own *Work* and *Labour*, ſo we ought to *cease* all our *Lives* from *Sin*. And this was acknowledged to be the Practice of *Good Men*, and the Duty of *all Men*, even by the very *Heathens*: As appears by that famous Saying of * *Diogenes*, *To a good Man every Day is a Holy-day*. And accordingly it has been ſaid, that *every Day is a Chriſtian's Sabbath*. Tho' this Nation has been very much abus'd by ſome, who, under Pretence of keeping *every Day* Holy, have kept *none* Holy as they ought to do. For tho' we ought, as much as we can, to *cease* from *Sin* *all the Days of our Life*, yet there are ſome *Times* (and eſpecially that *Day* which God has appropriated to his own Service) wherein we ought to *reſt* from all our *Worldly Employments*, and *Secular Affairs*, which may be very *Lawful*, and our Duty at other times. And indeed 'tis a vain thing to pretend to keep *every Day* as a *Chriſtian Sabbath*, when they are ſo negligent in obſerving that *one Day* which God has appointed, as they generally are. For alas! the generality of People are ſo far from *Serving God* *all the Days of their Lives*, that they will not ſerve him *any Day* at all as they ought to do. Witneſs thoſe horrid Prophanations of the *Sabbath* ſo frequent amongſt us, as if it were to be only a *Reſt* from honeſt and profitable *Labour*, and not from vain and unprofitable *Recreations*: Or as if they were to employ this *Leiſure* time from their *Weekly Buſineſs*, in the *Service of Sin* and *Satan*, and not in the *Service of God*. How much better is the *Sabbath* kept by the *Brutes* themſelves (provided their *Cruel* and *Covetous* *Masters* will but let them *reſt*) than by this ſort of *Men*! But thoſe that will not *reſt* to God *here*, can

* Ἀνὴς ἀγίαζε τὴν ἡμέραν ἑαυτοῦ ὡς τὴν ἡμέραν τοῦ κυρίου.

never expect to rest with him hereafter. And thus much for the *First Table*, concerning our Duty towards God.

LECTURE XXII.

Quest. What is thy Duty towards thy Neighbour?

Ans. My Duty towards my Neighbour is to love him as my self, and to do to all Men as I would they should do unto me: To Love, Honour and Succour my Father and Mother: To Honour and Obey the Queen, and all that are put in Authority under her: To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: To order my self Lowly and Reverently to all my Betters: To hurt no Body by Word or Deed: To be True and Just in all my Dealings: To bear no Malice nor Hatred in my Heart: To keep my Hands from Picking and Stealing, and my Tongue from Evil-speaking, Lying and Slandering: To keep my Body in Temperance, Soberness, and Chastity: Not to covet nor desire other Men's Goods, but to Learn and Labour truly to get my own Living; and to do my Duty in that State of Life unto which it shall please God to call me.

WE are now come to the *Second Table*, concerning our Duty towards our Neighbour; and in this Answer we have the Sense of the Church, as to the particular Duties respectively requir'd in it. Now the Sum and Substance of all the Duties contained in the *Second Table*, is here said to be (according to our Saviour's own Account of it) *To love our Neighbour as our selves*, Matth. 22. 39. And to shew this Love by doing

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doing unto all Men, as we would they ſhould do unto us, Matthe. 7. 12. Not that we are to love our Neighbour with the ſame Degree of Love as we have to our ſelves, for that would be not only unreaſonable, but impoſſible: But we are to love him with the ſame Reality and Sincerity. But alas! there is ſo little of this Charity to be found in the World, that on the contrary, Self is the governing Principle of moſt Men's Actions: So that 'tis become a common Saying, Every one for himſelf, and God for us all. But as that eminent Preacher, and Holy Martyr, Biſhop Latimer has of old obſerv'd, They ſhould rather ſay, Every one for himſelf, and the Devil for 'em all: For he only is the Promoter and Rewarder of ſuch Corrupt Principles. But if they would be every one for their Neighbour, they might then indeed have good reaſon to hope that God would be for them all. And tho' there is none but muſt and will own the Juſtice and Equity of that Golden Rule, of doing as they would be done by; yet if we conſider the Actions of the Generality of Men, 'tis very plain and evident that they would have one Law for themſelves, and another for other People.

But I ſhall now conſider the ſeveral particular Duties here mention'd under each Precept, to which they belong, as briefly as I can, and without any further particular Reflections of the general Failure of Men therein.

In the Fifth Commandment, we are taught to Love, Honour, and Succour our Father and Mother; to Honour and Obey the Queen; and all that are put in Authority under her; to ſubmit our ſelves to all our Governors, Teachers, Spiritual Paſtors and Maſters; and to order our ſelves Lowly and Reverently to all our Betters, and Courteouſly and Kindly to all Perſons whatſoever. And,

I. As to our Natural Parents, we are not only to love them (as Nature it ſelf will teach us) but to ſhew Reſpect and Honour to them in all our Carriage and

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Deportment towards them, and to *Succour* and *Relieve* them, if we are able, and they stand in need, and not to *Slight* and *Contemn* them in their Old Age, as many do.

2. As to our *Civil Parents*, we are to *Honour* and *Obeys* the *Queen*, and all inferiour Magistrates: And therefore by no means ought we to *speak Evil of Dignities*, or pretend to *Censure* the *Actions* of our *Superiours* (as many do) which it is many times impossible for us throughly to understand. And as we ought to *Honour* their *Persons*, so we ought to *Obeys* their *Commands* (in all things Lawful and Honest) without which no Government can subsist.

3. As to our *Spiritual Parents*, we are to *submit* our selves to them, and give up our selves to their *Conduſt* and *Guidance*, as to those who watch for our Souls. And,

4. As to all our *Superiours*, we are to behave our selves *Modestly* and *Humbly* towards them, and to shew thar *Respect* to every one thar is their due.

In the *Sixth Commandment*, we are taught to *hurt* no *Body* by *Word* or *Deed*, nor bear any *Malice* or *Hatred* in our *Hearts*. In which we are forbidden to offer any *Injury* to another, either in our *Thoughts*, or *Words*, or *Actions*. But here many People are very Faulty: For tho' perhaps they may forbear *injurious Actions*, least they be return'd again upon them; yet they make no great *Scruple* of *Defaming* them in *Words* and ill *Language*: Or if they forbear that, least they may take the *Advantage* of the *Law* against them; yet as they think that *Thought is free*, so they make no *Conscience* of indulging themselves in all manner of *Malicious* and *Revengeful Imaginations*, secretly resolving to put them in *Execution* whenever they can do it with *Impunity*: Whereby they declare they stand in more fear of *Man* than of *God*, who *searches the Heart* and *tries the Reins*, and *knows their very Thoughts afar off*.

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In the *Seventh Commandment*, we are taught to *keep our Bodies in Temperance, Soberness and Chastity*. In which we are forbidden, not only the gross Acts of *Uncleanness* (which are yet too frequent amongst us) but all *Light and Lascivious Carriage* tending thereto. And not only so, but also all manner of *Intemperance in Eating or Drinking* that may provoke us to it. But these two last are little observ'd by the generality of People, as if they could *touch Fire and not be burnt*, or avoid the *Sin*, without avoiding the *Occasions* of it, and the *Incentives* to it. Instead of keeping under their *Bodies*, and bringing them into *Subjection*; they rather *make provision for the Flesh, to fulfil the Lusts thereof*.

In the *Eighth Commandment*, we are taught to *be true and just in all our Dealings*, as well as to *keep our Hands from Picking and Stealing*. So that we are forbidden, not only the *Filching*, or taking away another Person's *Goods* without his *Knowledge and Consent*, but also all manner of *Deceit, and Fraud, and Over-reaching* in our Dealings with others, in what kind soever. And tho' many are apt to boast of their *Cunning in Out-witting* others (as they call it) yet the Apostle was of another mind, when he says, *Our rejoycing is this, the Testimony of our Consciences, that in Simplicity and Godly Sincerity we have had our Conversation in the World, 2 Cor. i. 12.*

In the *Ninth Commandment*, we are taught to avoid all *Evil-speaking, Lying and Slandering*. Which seems to be chiefly understood of such *Evil-speaking* as is join'd with *Lying and Slandering*, or *speaking Evil falsely* of another, and either *Inventing* or *Spreading Reports* of him, which are prejudicial to his *Person, Estate, or good Name*. And this is so common, that very few are wholly free from the *Guilt* of it, making no *Scruple* of wounding their Neighbour's *Reputation* upon every idle *Surmise*, which is so great an *Injury*, as sometimes will admit of no *Reparation*. And,

In the *Tenth Commandment*, we are taught, *not to covet or desire other Men's Goods, but to learn and labour truly to get our own Living; and to do our Duty in that State of Life to which it shall please God to call us.* And,

1. We are *not to covet other Men's Goods*, which includes the *Envy*ing their Enjoyments, as being better than our own, and this must needs make us *discontented* with our own Condition. Whereas if we did truly *love our Neighbour as our selves* (as we ought to do) we should *rejoyce* in their *Happiness* as if it were our own. * *Take away Envy, and that which is mine will be yours; take away Envy, and I shall look upon yours as my own.* Nay, perhaps there may be so many *Inconveniencies* mix'd with their *Enjoyments*, that we may have no reason or occasion to *envy* them, but if we knew all, they would rather deserve our *Pity* than our *Envy*, and may have more cause to *envy us*, than we to *envy them*. However we ought not to be always *reflecting* upon other People's *Enjoyments*, and so make our selves uneasy by comparing them with *our own*; but to be *thankful* for what we *have*, and make the best *use* of it we *can*, and not to be troubled or concern'd, tho' perhaps *others* may have a *larger Portion* of the good things of this World than we. God is absolute *Disposer* of all things here below, and knows what is fittest for every one, and therefore bestows his Gifts as he pleases; *some* to one, and *others* to another; and some at *one* time, and *others* at another: For as the Poet says, *As God does not give all things to all Men, so*

Ἄλλ' ἔπειτα πάντα θεοὶ δόσαν ἀνθρώποισιν. Hom. II. Δ

* Tolle Invidiam & quod meum est habes. Tolle Invidiam, & quod tuum est ego habeo. August.

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neither does he give every thing to any Man at the same time; but he that has one thing, may want another; and he that wants something now, may enjoy it hereafter, when God sees it fit for him, and he for it.

2. We are to *learn and labour to get our own Living*, which implies, first, that we ought to betake our selves to some honest *Lawful Calling*, and then to be diligent in it. I say some *Honest Calling*, for we are to Labour *truly* to get our Living, and there are many *Callings* in the World, which are so mixt with *Sin*, or at least expos'd to *Temptations*, that a Man had better be *Idle* than so *Employ'd*; for the more diligent he is, the more he *Sins*, both against God and Man. Now we are to betake our selves to some honest Employment, that we may get our *own Living*, and not live like *Drones* upon the Sweat and Labour of others. And if we can once get our *own Living*, and obtain thereby a *Competent Portion* of the good things of this World of our *own*, we shall have the less *Temptation*, and the less need to covet those of other Men.

3. Lastly, We are to *do our Duty in that State of Life to which it shall please God to call us*. Which implies the being contented with our Condition, whatsoever it be, and *suiting* our *Minds* and *Actions* to it. Plato compares our Life to a *Game at Tables*, wherein there is the *Chance* of the *Throw*, and the *Skilful Playing* of it. The *first* is not in our Power, and therefore should not trouble us; the *other* is, and is all we have to mind. For as another Philosopher has said, we are all but [*ἡρώδης Δραματῆς*] like *Actors* upon a *Stage*, and ought to apply our selves to the several *Parts* which the *Almighty Dramatist* has allotted for us. We are not to *chuse* our own *Parts*, all our Care is but to *act them well*, and we need not doubt of Applause, both from God and Man

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Man. Let us but mind our *Duty*, and trust God for our *Reward*.

And thus much for the *Second Part* of this *Catechism*, concerning the *Commandments*.

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A PRACTICAL
EXPOSITION
OF THE
CATECHISM
OF THE
Church of England.

PART III.

Of the LORD'S Prayer.

LECTURE XXIII.

Our Father which art in Heaven.

HAVING Discours'd already concerning what we are to *believe* and *do*, as they are laid down in the *Creed* and the *Ten Commandments*; we shall now proceed to consider what is further necessary to assist us in the Performance of them. Now since we
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can neither *believe*, nor do any thing as we ought, without the *Divine Grace* assisting us therein; God has therefore Ordained and Commanded to us the Use of *Prayer*, and of the *Sacraments*, as the *means* to convey his Grace into our Souls, so as to enable us both to *believe* in him, and also to *Love* and *Obey* him in a Holy and Acceptable manner. And of these we are yet to Treat, and the first of them in order is *Prayer*.

We are now therefore come to the *Third General Part* of this *Catechism*, concerning the *Lord's Prayer*. And it is called the [*Lord's Prayer*] being that Prayer which our Lord and Saviour *Jesus Christ* taught his Disciples: And that not only as a *Form* of Prayer in its self; but as a *Model* or *Pattern* whereby to form our other Prayers, and direct us in our Petitions to God. And if we seriously consider our *Weakness* and *Ignorance*, that we neither know *what* to Pray for, nor *how* to Pray as we ought; it will appear no small Privilege, to be thus *Taught of God* (by his own Son) and directed both in the one and the other, to our great Comfort and Assurance, that we shall obtain what we thus ask according to his Will. Without this *Direction* and *Assistance*, we must needs wander in the dark, either Praying for things *hurtful* or *unlawful*, or not in that due *manner* as we ought to Pray. The Consideration of this Ignorance of Men in making their Prayers to God, was the occasion of those *General Forms* of Prayer among the *Heathens*. As we read that *Socrates* was wont to beg nothing of the Gods, but *what they knew to be good for him*. And it was the Custom of the *Lacedemonians*, both in their Publick and Private Prayers, to desire only *good things* in general, leaving the choice of them to God. And * *Socrates* in *Plato*, com-

* Ζεῦ βασιλεῦ, πάντων ἐδὴ καὶ εὐχόμενοις καὶ αἰνέουσι.

Ἄμμι δίδου, πὰ ᾧ δεῖν καὶ εὐχόμενοις ἀπαλῆξεν καλέναι.
Plat. Alcib. 2.

mends this as a good Form: O Jupiter King, give us what is beſt for us, whether we ask it or no, and keep from us all evil things, even tho' we ask them. And this general way of Praying he commends as beſt and ſafeſt, till ſuch a one come as ſhould teach Men how to behave themſelves towards God and towards Men; which bleſſed Time he ſeem'd to long for, and greatly deſir'd to ſee that Teacher. And this (by the way) may ſerve as one Inſtance of what Chriſt himſelf told his Diſciples, *Matth. 13. 17.* Verily I ſay unto you, That many Prophets and Righteous Men have deſir'd to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them. But what was denied to him, is vouchsaf'd to us; and we are now taught plainly how to Pray, by that Divine Teacher himſelf, and therefore ſhould, (like him) be ready to hearken to his Inſtructions.

Now this moſt excellent Prayer conſiſts of Three General Parts.

1. The Preface.
2. The Petitions. And,
3. The Concluſion. Of each of theſe in their Order. And,

I. I ſhall begin with the Preface or Invocation, in theſe Words, *Our Father which art in Heaven.* Wherein we are to conſider three things.

1. The Title of Father.
2. Of our Father. And,
3. Of Heavenly Father, or our Father which is in Heaven. And,

(1.) We are to conſider this Title of Father, which being here uſed with reſpect to us, is to be taken Eſſentially, and not Perſonally (as in the Creed) but ſo as to include all the Perſons in the Bleſſed Trinity. In the Creed (as I have formerly ſhewn) the word Father, is

is to be understood with respect to his Son *Jesus Christ*, and not to *us*: But in this *Prayer*, we are to look upon God, not with respect to the *other Persons* in the Blessed Trinity, but with respect to our *selves*, and as he is *our Father*. Now God may be said to be our Father several ways.

1. He is our Father by *Creation*. And he is more particularly set out to *us* in that Relation, than to any other of his *Creatures*: As *Plato* said, that God was a *Maker* of other things, but a *Father* of *Men*. And the Latin * Poet calls him, *The Father and Preserver of all Mankind*. But,

2. He is our Father by *Adoption*. Now the way of *Adoption* was found out for the Comfort of those who have no *Children*, that they might take *other Men's Children* and *Adopt* them as their own. But when God *Adopts Believers* as his *Sons*, it is not because he had no *other Son*, for he had *Christ his only Begotten Son*, in whom he was well pleased, *Matth. 3. 17*. But because he had as yet no *Sons of Humane Race*, for by *Adam's Sin* we were alienated from him, and become the *Children of Wrath*. Wherefore he sent his own Son into the World, made of a Woman, made under the Law, that we who were under the Law might receive the *Adoption of Sons*, *Gal. 4. 5*.

3. He is our Father by *Regeneration*. And so we are said to be *Born again*, or from above, as the word *ἀνωθεν* signifies, *John 3. 3*. And in this respect all the *Acts* of an *Earthly Father* are by him perform'd to us, but in a *Spiritual* manner, and a far higher and more excellent degree. As (1.) His *Begetting* us anew to a lively Hope, by giving us his Spirit, the Principle of *Spiritual Life*. (2.) His *Continuance of Assisting Grace*,

* *Gentis Humanæ Pater atque Custos.* *Hor.*

to preserve what he has Begotten. (3.) His Preventing, Exciting, and Illuminating Grace, as a kind of Education to our Souls. And (4.) His providing an Inheritance for us in another World, not by the Death of the Father, but the Purchase of the Son, to be conferred on us at our Death, which is, as it were the coming out of our Nonage.

Now the former of these ways of God being our Father is common to all Mankind, but the two latter are peculiar to Believers, as we read, *John 1. 12. That as many as received him, to them he gave Power to become the Sons of God, even to them that believe on his Name.*

Now for the Use of this,

1. If in our Prayers we are to call God Father, it highly concerns every one of us, as much as in us lies, to secure our Relation to him, and our Propriety in him, that we may be sure he is indeed our Father. * *What is God to me, if he be not mine? What signifies it to us that God is a Father to others, if he be not our Father? For none can Pray Effectually, and with Assurance to be heard, but such as are really the Children of God. But alas! 'tis greatly to be feared that many who daily use this Prayer, and call God Father, do but miscall him all the while; since there is but little appearance of any such Relation between them. Of whom we may say, as Christ did to the Jews, who boasted that God was their Father, John 8. 41. If God were your Father, then would ye love him and keep his Commandments; but he tells them, v. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do.*

2. If we pretend that God is our Father, we ought to be very careful to behave our selves like his Chil-

* Quid mihi Deus, si non meus.

dren. Otherwise 'tis but a *mocking* of God to call him *Father*, while we neglect the Duties, and in effect Disclaim the *Relation* of *Children*. Yet alas! there is so little of this *Filial Obedience* to be seen, that [*Lord have Mercy upon us, and give us leave to break thy Laws*] is the Sum of many People's *Prayers*. To whom God may well say, as in the Prophet, *Mal. i. 6. If I be a Father, where is my Honour?* And as oft as we use this Prayer, so oft may God judge us out of our own Mouths, that while we call him *Father* we are unmindful of the *Duties* of his *Children*.

3. If God be indeed our *Father*, and we his *Children*, with what Comfort and assured *Confidence* may we make our *Addresses* to him, when we consider that we approach not to a Severe and Offended *Judge*, nor to a Cruel and Merciless *Tyrant*, nor yet to a *Stranger* that has no *Relation* or *Acquaintance* with us; but to a kind and *loving Father*, who is always ready to help us in all our Needs! For what will a tender *Father* deny to his begging *Child*, that may be for his Good? *What will that Father deny to his Sons, who has already granted them to be their Father?* If we that are evil, yet as *Fathers*, give good Gifts to our *Children*; how much more shall our *Father* which is in Heaven give good things to them that ask him? *Matth. 7. 11.*

(2.) We are to enquire why we are taught to say, *our Father*, and not *my Father*. And that is, because we are to Pray for *others*, as well as for our *selves*. And this is very just and reasonable, since we also reap the Benefit of *other's Prayers*, both *with* us and *for* us, as well as our own. Neither is this requir'd, only when we *meet* and *join* in the same Worship by *Praying together*, but we are also to remember those that are ab-

* Quid Pater negabit Filiis, qui jam dedit, quod Pater est.

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sent, and include all the whole Church of God in our Prayers. As, no doubt, but many of the Blessings we enjoy, may be owing in part to the Prayers of those whose Faces we have never yet seen, nor perhaps shall ever be acquainted with in this World.

And this will teach us,

1. *Charity* to our Christian Brethren in general, wheresoever, and whosoever they be. And therefore we ought never to Pray for our selves with such a private Heart, but so as to desire the like Mercies for all that have the like need.

2. *Unity* with our Brethren, tho' perhaps we may differ in some smaller Matters. Yet tho' we may differ in Opinion, we should unite in Affection; to which end we ought ever to remember that we have all one common Father, and are all Heirs of the common Salvation. And,

3. *Humility*, and not to exalt our selves above our Brethren; since we have all one Father, and such a one as is no Respector of Persons, but equally kind to all his Children, and how Poor and Mean soever they may be, either in Estate, or Parts, or Credit and Esteem in the World, yet in every Nation, he that feareth God, and worketh Righteousness, is accepted with him, Acts 10. 35.

(3.) We are to consider the meaning of these words, [which art in Heaven.] Which are not to be understood, as if God were confin'd to a Place, for he fills Heaven and Earth with his Presence. Nay, 'tis expressly said,

—Totamq; infusa per artus
Mens agitat Molem,—Virg.

That Heaven, and the Heaven of Heavens cannot contain him, 1 Kings 8. 27. But God is said to be in Heaven, because his Glory and Majesty is more apparent there: And therefore he is said to have prepared his Throne in the Heavens, Psal. 103. 19. Tho' in the same

same Verse it is added, That *his Kingdom ruleth over all*. And at the same time that *Heaven* is said to be his *Throne*, the *Earth* is called his *Footstool*, *Isaiah* 66. 1.

Now this Consideration, that *God* is in *Heaven*, will teach us several things. As,

1. That we ought to appear before him with due Reverence of his *Divine Majesty*, considering the Glorious and Awful Presence into which we come. And thus *Solomon* advises, *Eccles.* 5. 2. *Be not rash with thy Mouth, and let not thine Heart be hasty to utter any thing before God: for God is in Heaven, and thou art upon Earth, therefore let thy Words be few.* If we were to come before an *Earthly Prince*, we should be very careful of our Behaviour in our *Addresses* to him: And much more ought we to be so, when we come before him who is *King of Kings*, and *Lord of Lords*, and infinitely higher than all the *Kings of the Earth*. *Whose Throne is in Heaven, and his Eyes behold, his Eye-lids try the Children of Man*, *Psal.* 11. 4.

2. That we may come before him with Confidence and Assurance of Help and Relief in all our Wants and Distresses. For he is not only our *Father*, and therefore willing to help us: but in *Heaven*, and therefore able to do it. We may often Pray to our *Earthly Parents* in vain, because their *Power* is not answerable to their Will: But our *Father which is in Heaven* is able to do for us abundantly above what we can ask or think, *Eph.* 3. 20. *Tho' his Throne be in Heaven, yet his Kingdom ruleth over all. The Earth is the Lord's, and the fulness thereof*; and he disposeth of it to whomsoever he will. And as he is able to supply our Wants, so to quiet our Fears, and deliver us from the worst of *Dangers* which our *Enemies* can threaten us with. The *Kings of the Earth* may set themselves, and the *Rulers* take Counsel together against the *Lord*, and against his *People*: But he that sitteth in the *Heavens* shall laugh at the *Lord* shall have them in derision: So that tho' the

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Heathen rage, and the People imagine, yet it shall be but a vain thing, Psal. 2. 1, 2, 4.

3. *Lastly*, This may be a comfort to those that are kept from the *Publick Service* of God in the *Assemblies* of his Saints, either by *Sickness*, *Imprisonment*, *Banishment*, or otherwise; that *God is in Heaven*, and [*undique ad superos tantundem esse via*] all places are equally near to it, so as their *Prayers* will be heard where-soever they are. Tho' God be in *Heaven*, he is not confin'd there, but is nigh unto all that call upon him in truth, *Pl. 145. 18.* One may say of a *Sick-bed*, or a *Prison*, as * *Heraclitus* did of his *Cell*, *God is present even there also.*

The Voice of the *Pythian Oracle* was: † That God takes as much delight in the *Society* of his Saints, as in *Heaven* it self. But we have a surer Word of Prophecy for it, *Isai. 57. 15.* For thus saith the *High and Lofty One* that inhabiteth *Eternity*, whose Name is *Holy*; I dwell in the high and holy place, with him also that is of a contrite and humble Spirit; to revive the Spirit of the *Humble*, and to revive the Heart of the *Contrite ones*. Not that we are to neglect the *Assembling* our selves together in the *House of God*, as oft as we can; but when we are necessarily hindered, we need not despair of finding the *Presence of God* in any Place where-ever we call upon him. And as || *Seneca* said (tho' in another Sense) Which way soever we turn our selves, we shall find him ready to meet us upon all Occasions. And thus much for the *Preface* to the *Lord's Prayer*.

* * *Εἰς δὲ τῶνδε ὁδοῖ.* † Ipse Pius tantum, quantum delector olympo. || Quocunque te flexeris, ibi illum videbis occurrentem tibi, nihil ab illo vacat.

LECTURE XXIV.

—Hallowed be thy Name: Thy Kingdom come: Thy Will be done, in Earth as it is in Heaven.

HAVING discours'd of the *Preface* to this most excellent *Prayer* the last time, we shall now come to the *Petitions* themselves, which are the *Body* of it. And these are *Six* in Number, of which the three first have Respect to the *Glory of God*, and the other three to our own *Wants* and *Necessities*: Or in other words, the former three concern *God*, and the latter three concern our *selves*. Where we are first to observe in general, that those which relate to *God* are set *before* those that respect our *selves*; as in the *Decalogue*, those *Commandments* that contain our *Duty* towards *God*, are set before those that contain our *Duty* towards our *Neighbour*. And from hence we may learn, that in our *Prayers* we should have more respect to the *Honour* and *Glory* of *God*, than our own *Profit* and *Advantage*. And accordingly our Saviour bids us, *Seek first the Kingdom of God and his Righteousness, and all these things shall be added to us*, Matth. 6. 33.

But before we come to consider each *Petition* in particular, it will not be amiss to premise three things concerning them in general. As (1.) That in every thing we *Pray* for, we are also to include the *Means* for the Accomplishing of it: For 'tis in vain to desire the *End*, without the *Means* necessary to effect it. (2.) That whenever we *Pray* for any *Good*, we at the same time *Deprecate* the contrary *Evil*; and on the other side, when we *Pray* against any *Evil*, we *desire* the contrary *Good*. And (3.) That to all our *Prayers* we join our constant *Endeavours*, as much as in us lies, to
effect

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effect, and bring to pass that which we Pray for; otherwise 'tis but a Mocking of God to beg any thing of him, and do nothing towards it (but it may be act against it) our selves.

Now in the Treating of every *Petition* I shall observe this Method.

1. *To explain the Words, and give the general Sense of it.*

2. *To shew what we pray for, and what we pray against in each Petition.* And,

3. *To make some Use and Improvement of it.* And I shall now begin with those *Petitions* which concern the *Glory of God*, which may suffice for this time.

Pet. I. [Hallowed be thy Name.] Now by the *Name of God*, in this place, is not meant any *particular Name* whereby he is called in *Scripture*, as *Jehovah, Elobim, Adonai, Shaddai, &c.* Nor the *general Name* of God in any *particular Language*; tho' these are not to be used without due *Reverence*. But the *Name of God*, here signifies his *Majesty, Power, Dominion*, and other *Attributes*, as it is proclaim'd by God himself, *Exod. 34. 6, 7. The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sins, and that will by no means clear the Guilty*, or (as the words may be rendred) *and in destroying he will not utterly destroy, tho' he visit the Iniquity of the Fathers upon the Children, unto the third and to the fourth Generation.* In short, by the *Name of God*, is here meant whatsoever may be truly affirm'd of him, whatever belongs to him, or by which he is pleas'd to make himself known. And to *Hallow or Sanctifie*; signifies either to *make Holy* that which was not so before, as *Christ* is said to *Sanctifie* his *Church*, or else to *esteem* and acknowledge, with all due *Reverence*, that to be *Holy*, which is so already, in which Sense, *Wisdom* is said to be *justified* of her *Children*. And so it is to be taken here. In a word, God *Sancti-*

fies us by making us Holy, and we Sanctifie him by confeſſing him to be Holy, and behaving our ſelves accordingly. So that in this Petition we pray that the Glory, Maſteſty, Power, Wiſdom, Juſtice, Goodneſs, Truth, and other Attributes of God, may be daily more and more known and manifeſted to the World, and more and more Honour'd and Reverenc'd by us and all his Creatures, in all our Words, and Thoughts, and Actions. And on the other ſide, we here Pray againſt all manner of Things and Perſons that Blaſpheme, Pollute and Prophane the Name of God, or cauſe it to be evil ſpoken of, by bringing a Stain and Blemiſh upon it in the Eye and Opinion of the World.

Now for the *Uſe* of this, it may help us to try our Sincerity, whether we do really deſire that the Name of God may be *hallowed* or no. And that will appear by our ſerious Endeavours to *Sanctifie* the Name of God in all our Thoughts, and Words, and Actions; and as far as we have Ability and Opportunity for it, to promote his *Glory* in the World, and eſpecially by a *Holy Life and Converſation*. But alas! how many frequently repeat this *Petition*, and yet daily act againſt it, by *Prophaning* the *Holy Name of God* in their repeated *Oaths and Imprecations*, and by their *Lewd and Wicked Lives* do bring a *Diſhonour* upon their *Profeſſion*, and cauſe the *Holy Name of God* to be *Blaſphemed* and evil ſpoken of. Not conſidering that the *Prayers* of all the *Church of God* are againſt them in this *Petition*. Nay, they *Pray* againſt *themſelves* (tho' they do not think it) and implicitly beg of God to *confound* and *deſtroy* them, for not living answerably to their *Profeſſion*, but cauſing his *Holy Name* to be continually *Blaſphemed*. Whereas, if we indeed deſire that God's Name may be *Hallowed*, we ought not only to *Sanctifie* it our *ſelves*, but alſo (according to our Saviour's Advice, *Matth. 6. 15.*) *To let our Light ſo ſhine before Men, that they ſeeing our good Works, may Glorifie our Father which is in Heaven.*

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Pet. II. Thy Kingdom come.] Now by the *Kingdom of God*, in this place, is not meant that *Kingdom by which he Ruleth over all*: For the Lord never will, nor can lose this Kingdom or Authority, and therefore we need not Pray for it that it may come. But we are to understand it of the *Kingdom of Grace* here, and the *Kingdom of Glory* hereafter: And by the *coming of this Kingdom*, we mean that the *Kingdom of Grace* may be advanc'd, and our selves and others brought into it, and kept in it, and that the *Kingdom of Glory* may be hastened. By the *Kingdom of Grace*, is to be understood, the Spirit of God Reigning and Ruling in our Hearts, and bringing every Thought into Subjection to the Obedience of Christ. And this we Pray, not only for our selves, but for others; that they may be Converted to the Obedience of Faith, and that all the Kingdoms of the Earth may be the Lord's. And by the *Kingdom of Glory*, is to be understood, that Kingdom which is prepar'd for the Righteous from the Foundation of the World: And with respect to this, is that we Pray, that God would shortly accomplish the Number of his Elect, and hasten his Kingdom. And on the other side, we here Pray against the Kingdom of Satan, and the Power and Dominion of Sin; that it may be at length utterly destroy'd and rooted out: And we Pray also against all the Enemies of God, and of his People, and all that hate and Persecute the Church of Christ, or any ways obstruct the Kingdom of God in the World.

Now for the Use of this, We are first to examine our selves, whether we belong to this *Kingdom of Grace* or no, and whether we be willing that Christ should Reign and Rule in our Hearts. If not, we are still under the Power of Sin, and Dominion of Satan (for there is no Neutrality in this Case) and do but Pray against our selves in this Petition, and can only expect that he should say with the King in the Gospel, *Luke 19. 27. These mine Enemies that would not that I should Rule over them, bring them hither, and slay them before me.*

But if we find a *Work of Grace* in our *Hearts*, and we endeavour Obedience to all the *Commands of Christ*, we should in the next place enquire, whether we do really desire and endeavour to promote the *Kingdom of God and Christ* in the *World*, as far as in us lies, and according as we have Ability and Opportunity for it: Especially since 'tis too apparent that there are many who frequently put up this *Petition*, and yet are the greatest *Obstructors* of it. And as this has respect to the *Kingdom of Glory*, we are to endeavour to get and keep our *Hearts weaned* from this *World*, that we may be always ready and willing to meet *Christ* at his coming, and even to *wish and long* for it, saying with the *Church* in the *Revelations*, *Come Lord Jesus, come quickly.*

Pet. III. Thy Will be done, on Earth as it is in Heaven.] Now by the *Will of God*, in this place, is not meant his *Counsel* or *Decree*, for that always *is* and *will* be done, and nothing can resist it. For his *Counsel shall stand*, and he will do all his *Pleasure*, *Isai. 46. 10.* And tho' Men never so much *oppose* him, yet they shall be so *over-ruled*, as to be able to do nothing but what he would have them do; as *St. Peter* remarks in the *Case of the Death of Christ*, *Acts 4. 27, 28.* Tho' *Herod, and Pontius Pilate, with the Gentiles, and the People of Israel were gathered together against him*, yet it was only to do whatsoever thy *Hand and thy Counsel* had determined to be done. But the *Will of God*, is here to be understood of his *Laws and Commandments*, and whatsoever he has requir'd of us in his *Word*, as his *Will* and our *Duty*. For as *St. Cyprian* has well observ'd, *Precamur & optamus, ut non tantum faciat Deus quod vult, sed nos facere possimus quod vult.* We *Pray* (in this *Petition*) not only that *God would do his Will*, but also that we may do what is his *Will*. And that not only ignorantly and unwittingly, nor yet with *Reluctancy* and *Murmuring*; for so not only *Men*, but *Devils* also both *do* and *suffer* whatsoever the *Divine*

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Providence has appointed whether they will or no. But we here *Pray* that his *Will* may be done by *us* below, as it is by the blessed *Saints* and *Angels* above, that is, that we may obey him in all his *Commands* here on *Earth*, as *Faithfully*, *Willingly*, *Cheerfully*, *Constantly*, *Impartially*, and *Universally*, as the *Angels* do in *Heaven*. In short, we *Pray* for *Grace* to assist us that we may comply with his holy *Will*, both in *doing* and *suffering*: And on the other ſide, we pray againſt all manner of *Sin* and *Diſobedience* to his *Commands*, and againſt all manner of *Diſcontent* and *Reſpinning* at any of his *Dispensations* towards us.

Now for the *Uſe* of this, we ought ſeriously to conſider how far our *Prayers* and *Endeavours* agree together, and whether we be as ready to *do* the Will of God, as to wiſh it may be *done*. For otherwiſe 'tis meer Hypocriſie and Mocking of God, to pretend to *Pray* that his *Will* may be *done*, while we continue in a Courſe of *Diſobedience* and *Rebellion* againſt it. One would think that none ſhould be ſo *unreaſonable*, or even have the *Confidence* to *Pray* that the *Will* of God may be done by *others*, and at the ſame time think they may be exempted from doing it *themſelves*. And yet how many repeat this *Petition*, without ſo much as ever *enquiring* what the *Will* of God is, or however without any ſerious *Purpose* or *Reſolution* to perform it? And therefore we ought ſeriously to examine our ſelves, whether we be ready to *comply* with the *Will* of God in thoſe two Branches of it, of *Doing* and *Suffering*. And,

1. The Apoſtle tells us, *1 Theſ. 4. 3.* That *this is the Will of God, even our Sanctification*, &c. So that in this *Petition*, we *Pray* that *that Will* of God may be done of us and by us: That we may be *Renew'd* by his *Grace*, and made ſuch Perſons as he deſires and delights in: That we may be *Holy as he is Holy*: That we may *not walk after the Fleſh, but after the Spirit*: That *Sin may no longer rule in our Hearts*; that we ſhould

should make no provision for the Flesh to fulfil the Lusts thereof: But that the God of Peace would Sanctifie us throughout, that our whole Spirit, and Soul and Body may be kept blameless to the coming of our Lord Jesus Christ. And therefore as we Pray for Holiness, let us also endeavour to practise it. For 'tis but Hypocrisie, to pretend to ask a thing, and at the same time act against it: And 'tis but a Mocking of God, to say, *Thy Will be done*, and yet take no care to do it in a Holy Life. Let us therefore Pray with * *Cleanthes* in *Seneca*, *Let God lead me whither he will, and command me what he please, I am ready to follow and to obey him.* Or rather with the *Psalmist*, in *Psal*, 139. 23, 24. *Search me, O God, and know my Heart; try me and know my Thoughts, and see if there be any way of Wickedness in me, and lead me in the way everlasting.*

2. 'Tis the Will of God that we should take up our Cross and follow him: That through many Tribulations we should enter into the Kingdom of Heaven: That all that will live Godly in Christ Jesus, must suffer Persecution; and that if we be Sons, we shall not be without Correction, but sometimes that we should be Chast'ned of the Lord, that we may not be condemned with the World. In a word, that we should patiently and cheerfully bear whatever Afflictions God shall please to lay upon us, and exercise us with. And this seems to be the principal Design of this Petition. And therefore we ought cheerfully to submit to his Will, and quietly acquiesce in all his Dispensations towards us. And of this we have several famous Instances among the very Heathens. I endeavour, not meerly to submit to God,

* Duc me Parens, celsiq; dominator poli
Quocunque placuit, nulla parendi mora est.

says * *Seneca but to Assent to him in his Dealings with me; and to follow him, not only out of Necessity, but out of Choice. Lead me whethersoever thou wilt (says Epictetus) and put me into what Condition thou pleasest; let me be in a private, or a publick Station, in Wealth, or Poverty, † I will not only consent to it, but make it my business to Apologize for it, and to justify and maintain before all Men, that thy Dealings with me are most Wise and Prudent, most suitable and advantageous for me. But alas! how few are there, even among Christians, who come up to this height of Resignation to the Will of God! How many will say, Thy Will be done, and yet desire nothing less when they find they are like to suffer by it! To whom it may be said, as Samuel did to Saul, when he boasted to have perform'd the Commandment of the Lord, 1 Sam. 15. 13, 14. What meaneth then the bleating of the Sheep in mine Ears, and the Lowing of the Oxen which I hear! What meaneth this Repining and Murmuring at the Hand of God? Whereas we should rather say with old Eli, It is the Lord, let him do what seemeth him good: And with our Blessed Saviour Christ himself, when he was about to Suffer for us, Not my Will, but thine be done.*

And thus much for those Petitions which have respect to God.

* Non Pareo Deo, sed assentior; ex animo illum, non quia necesse est, Sequor. Epist. 96.

† Ἐγὼ ὅπως ἀπάντων ὄψιν πρὸς τὰς ἀνθρώπους ἀπολογίσομαι.

LECTURE XXV.

— Give us this Day our Daily Bread; and forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation, but deliver us from Evil.

WE are come to those *Petitions* which more immediately concern our *selves*, which yet we are not to desire merely for our *own* sakes, but that we may be the better enabled to serve God by them. But before we come to the *Petitions* themselves, it will not be amiss to take notice of one little *Objection* that may be made against the *Order* of them. For whereas one would think that *Spiritual* things ought to be desir'd before *Temporal*, which are far inferiour to them, here on the contrary, we are taught by no less a *Master* than *Christ* himself, in that very *Form* which he left as a *Pattern* to direct us in our *Prayers*; I say we are taught to desire the *good things* of *this Life* before *Pardon of Sin*, *Deliverance from Temptations*, and other *Spiritual Blessings*. Now in *Answer* to this, many think that under this Expression of [*of our daily Bread*] is comprehended continual Supplies of *Grace* sufficient for every Condition. And accordingly we find it in this *Catechism* hereafter interpreted by [*all things that be needful both for our Souls and Bodies.*] But tho' we should understand it only with relation to our *Bodies*, and the *Conveniencies* of *this Life*, it may very well be that God may so far indulge our *Infirmity*, as to give us leave to consult the *Necessities* of our *Bodies* before the *Interest* of our *Souls*; since these are sometimes absolutely necessary to the other. For we must have wherewith to *live*, or else we can never pretend to *live well*;

well; and our Lives must be preserv'd in *Being*, or else we can never perform the *Duties* requir'd of us. But since God is pleas'd so far to gratifie our Desires in things that are *pressing* and *necessary*, we ought therefore (as I have said) to be careful that we do not ask them only for *themselves*, but as we may best promote *his Service* and *Interest* by them. And now for the *Petitions* themselves.

Pet. IV. Give us this Day our Daily Bread.] Now by *Bread* in this place is meant all the *Necessaries* and *Conveniencies* of this *Life*. For even in this Sense also it is true, that *Man liveth not by Bread alone*. But as *Bread* is deserv'dly called the * *Staff of Life*, so under the name of *Bread*, is comprehended *Food* and *Cloathing*, *Comfortable Habitation*, *Peace* and *Quietness*, *Health* and *Strength*, and whatever *Earthly Blessings* are *necessary* and *convenient* for us, and for our comfortable Serving him in our Generation, according to that *Rank* and *Condition* wherein he has plac'd us in the World. And this we are to beg [*every day*] or [*day by day*] as the other *Evangelist* has it, *Luke* 11. 7. And that not only for our *selves*, but for *others* also, that they may partake with us, and have a competent *share* of the same kind of *Blessings* as we enjoy. And on the other side, we Pray against *Want* and *Poverty*, and whatever else may unfit us for the *Duties* of our several *Callings*: And this we desire may neither befall our *selves* nor *others*.

Now for the *Use* of this, every *Word* in this *Petition* will afford us matter of *Instruction*. As,

1. We are taught to Pray only for [*Bread*] that is, for such things as are *useful* and *necessary*, not for

* ——— To ᾧ μὲν ἐστὶ καὶ ἀλλὰ. Hom. II. T.

*Dainties and Superfluities, not for Gold and Silver, not for stately Houses, and Rich Apparel, and great Attendance, &c. But only that God would feed us with Food convenient for us. And this ought to help to check our immoderate Desires, so as if he give us but little, we may be content and desire no more. For as * St. Austin observes, He that would say in his Prayers, Lord, give me as much as such a one, or such a one; I think that Man in the Lord's Prayer would find no such Warrant or Direction. And therefore (as the Apostle says, 1 Tim. 6. 8.) Having Food and Rayment, let us be therewith content.*

2. We are taught to Pray for [*daily*] Bread. And this will teach us several things, as (1.) This may help to put us in mind of our *Mortality*, and that our *Bodies* would soon *perish* and *decay*, if they were not *daily* fed, and nourish'd, and repair'd by the Hand of God. And therefore we should not so *over-value* them as People generally do, and at the same time neglect their precious and immortal *Souls*. As if they had nothing else to do, but to mind their *Bodies*, and make Provision for the *Flesh*; or, as if all their *Care* could keep it from *perishing*, so as they might hope to *live here for ever*. How much better Thoughts might they learn from a † *Heathen*! *Why should I please myself with being among the number of the Living?* Is it

* Da mihi tantas opes quantas illi, vel illi dedisti, puto cum non invenire in oratione Dominica, quo possit hæc vota co-optare.

† Quod erat cur in numero viventium, me positum esse gauderem? An ut cibos & potum percolarem? ut hoc Corpus casurum ac fluidum, periturumq; nisi subinde impleatur, farcirem? ut viverem ægri minister? ut morte timerem, cui omnes nascimur? Detrahe hoc inestimabile bonum, non est vita tanti ut sudem, ut æstuem. O quam contempta res est Homo, nisi supra humana se crexerit. Sen. Præf. ad Nat. Quest.

only to strain Meat and Drink through me? Is it only to patch up this mould'ring Corps, which, if it be not constantly repair'd, will presently decay? It is only to be a Servant to wait on a Sick and Languishing Body, and to be always in fear of Death, to which we all were born and appointed? If it were not for the hopes of Dying, and enjoying a better Life hereafter, this Life would not be worth our while to sweat, and toil, and trouble our selves about it. O how contemptible a thing is Man in this World, if he did not elevate his Thoughts to something above it, and beyond it! (2.) Hence we may learn to regard only our present Necessities, and to Pray only for daily Bread, and not for many Days or Years Provision before-hand, that so we may be excus'd from Praying any more for that time. We find indeed the Poet * Horace Praying for Food sufficient for a Year; yet this was a modest Request, in respect of those who are for laying up much Goods for many Years, while at the same time they know not but *this Night their Souls may be required of them*. Whereas God requires of us that we should live in a continual dependance on him, even for our necessary *Subsistence*. And here seems to be an *Allusion* to the daily Distribution of *Manna* (that Bread from Heaven) in the Wilderness, when they were to go out to seek it every day, and to gather no more than was sufficient for such a time. And therefore we are only to Pray for what we have present daily need of, which is all that we have hereby any Warrant to expect at his Hands.

3. We are taught to say, Give us [*this day*] our daily Bread. And from hence we may learn, (1.) That we ought to Pray to God *daily* for his Blessings, for this is

* ——— Copiam proviſæ frugis in Annum.

the way to pay our *Homage* to him, and shew our *Dependence* on him. And since we can expect no more than a *daily Supply* of our Wants and Necessities, 'tis fitting we should ask it *every day*. (2.) That all our *Wants* and *Necessities* are so well known to God, that he can tell what is *sufficient*, and what we have need of for *every day*. And therefore we are to Pray *this day*, and *every day* for our *daily Bread*, without naming any *quantity*, but leaving that to him, who knows better than we what will serve our turn, and will not fail to give it.

4. We are taught to call it [*our*] Bread, which will teach us several things. As (1.) This shews us the *Propriety* that every one has in those outward good things which God is pleas'd to bestow on him. For tho' we have nothing which we can properly call our *own* with respect to God, who still retains his *Propriety* in all his Gifts, and has a *Right* to recal them at Pleasure; nay, *we our selves are not our own* (1 Cor. 6. 19.) Yet tho' God has the *Propriety* in us, and all that we have, he is pleas'd to let us have the *Use* and *Enjoyment* of them as long as he thinks fit, and so long, and so far we may call them our *own*. But besides this, with respect to *Men*, every one has a *Propriety* in that which God has *given* him by his *Providence*, or he has acquir'd by his own *Industry*, in an honest and lawful way. And therefore we may well enough call it [*our Bread*] since no other *Man* has any right to take it from us. (2.) This will teach us to be *content* with the *Portion* which God is pleas'd to give us, and not to desire what belongs to *another Man*; for that is not *ours*, which God has given to *another*. And therefore in this Petition we do but accuse and condemn our selves, when ever we seek to bereave our *Neighbour* of his *Livelihood*, our *Servant* of his *Wages*, our *Labourer* of his *Hire*, or any one of whatsoever is theirs, and be not content with what we may truly say is our *own*. (3.) This may also teach us *Diligence* in

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our respective *Callings*, that we may *eat our own Bread*, as the Apostle calls it, *2 Thes. 3. 12.* That is, such as is gotten by our *own Labour and Industry*. And so in * *Juvenal* they are said to eat *another Man's Bread*; and to put their Feet under *another Man's Table*; who live idly at other Men's Cost. And therefore this *Petition* also implies a Desire that God would put us into such a *way*, and bless us in it, that we may be able to *maintain our selves*, and get our *own Living*, without being oblig'd to *others* for our *Subsistance*.

5. We are taught to say [*give*] us this day our daily Bread. And hence we may learn (1.) That we are all fain to live upon *Alms*. We all come *Natural Mendicants* into the World. As soon as we breathe the open Air, we *cry*, and by those *Inarticulate Prayers*, we beg Help and Relief from any kind Hand that will bestow it on us. And in effect we continue *Beggars* still. We are so *poor* that we cannot *subsist* without a piece of *Bread*, and withal so *Weak and Impotent*, that we cannot *help* our selves to it, but must *beg* of God to give it to us. And tho' some may think to *snatch* it without *asking*, they are but like some *sturdy Beggars*, who will *Rob or Steal* when it is not given them. But those who are truly sensible of their own *Insufficiency*, are glad they have a *God* to go to for *Relief*. (2.) That God is the *Author and Giver* of all good things. *Every good and perfect Gift is from above, and cometh down from the Father of Lights*, James 1. 6. And 'tis *He that giveth us all things richly to enjoy*, 1 Tim. 6. 17. 'Tis *He that giveth us Power to get Wealth*, Deut. 8. 18. Or to procure any of the *Comforts of this Life*. All that we *have*, and all that we *hope* for, comes from him; and therefore we ought to

* Alieno pane vesci, & aliena vivere quædra.

beg his *Blessing* upon all we receive, and return him *Thanks* for all that we enjoy. (3.) That we should endeavour so to get our *Wealth* and *Riches*, and whatever we have, that we may truly say, *the Lord has given it*: Which we can never do, if we come by it by *Stealth*, or *Oppression*, or *Cozenage*, or any unlawful way; for then 'tis the *Devil* helps us to it, and it will prosper accordingly. But if we get it in a *lawful*, *honest* way, 'tis then the *Gift of God*, and we may expect a *Blessing* with it, and upon it. (4.) That unless God be pleas'd to give his *Blessing*, all our *Endeavours* are in vain, *Psal.* 127. 1, 2. *Except the Lord build the House, they labour in vain that build it; except the Lord keep the City, the Watchman waketh but in vain. It is in vain to rise up early, and to sit up late, and to eat the Bread of Carefulness; for so he giveth his beloved Sleep.* (5.) That we should *Pray* to God, not only to give us *Bread*, but *Strength* and *Nourishment* by it: For otherwise it will do us little good, and (as it was threatned, *Lev.* 26. 26. *We may eat, and not be satisfied; for Man liveth not by Bread alone, but by every Word that cometh out of the Mouth of God,* *Matth.* 4. 4. And we read of a *Man*, to whom God has given *Riches* and *Honour*, so that he wants nothing for his *Soul* of all that he desireth; yet God giveth him not power to eat thereof, *Eccles.* 6. 2. So that God is not only the *Giver* of *Riches*, but also of the *Use* and *Power* to *Enjoy* them, which he bestows or withholds at his *Pleasure*.

6. We are taught to say, give [*us*] this Day our daily *Bread*. And this will teach us (1.) To remember our *Brethren*, and to *Pray* for *them*, as well as our *Selves*; that they may partake of the *Comfort* of these *Earthly Blessings* as well as we. As we are to do good to all Men as we have Opportunity, so we are also to *Pray* for all Men, but especially for *them* who are of the *Household of Faith*, *Gal.* 6. 10. So that when we say,

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[our Father] and [give us] &c. We are to include the *Wants* and *Necessities* of the whole Family of God's Children. (2.) This will teach us the right Use of those Comforts God is pleas'd to bestow upon us, which is so to enjoy them, as others may partake of them, and be the better for them. [*Non tibi soli datur quod habes, sed per te dat Deus aliis.*] We are but *Stewards* of the Gifts of God, and what we have was not given us for our selves only, but by us God gives it to others. And as we Pray not for our selves alone, but for others, and receive not for our selves alone, but for others, so we should be free to impart of what God has given us to others.

Pet. V. And forgive us our *Trespases*, as we forgive them that *Trespas* against us.] Now by Forgiving, is here meant the Freeing us both from the Imputation of Guilt, and the inflicting of Punishment; and by *Trespases*, are meant all manner of Offences against God or Man. For even the *Injuries* we do to Men, are *Sins* against God, being contrary to his Laws, and against his declared Will and Pleasure. And these in St. Matthew, are called *Debts*, which seems to be upon this account. Every Man is bound to perfect and exact Obedience to the Law of God by the Condition of the First Covenant, and that under a great Penalty, if he fail to perform it: So as then he becomes God's Debtor to Punishment, which if it be not forgiven him, he is cast into Prison till he pay the uttermost Farthing, which being never able to do, he must suffer Eternally. And therefore we here Pray to God to remit those Debts of ours, which otherwise we should never be able to pay. And these words [as we forgive them that trespass against us] are added as a necessary Qualification to make us capable of this Forgiveness from God, and as an Argument to inforce it by our readiness to forgive those that have any ways injured or offended us. In short, in this Petition, we Pray, not only for

the *Pardon* of all our *Sins*, but for the removing all those *Judgments*, *Spiritual*, *Temporal*, or *Eternal*, which our *Sins* have justly deserv'd; and for some comfortable *Assurance* of *Peace* and *Reconciliation*. And on the other side, we Pray against *Impenitency* and *Hardness of Heart*, against *Unbelief* and *Despair* of *Mercy*, against *Wilful* and *Presumptuous Sinning*, and against all *Implacableness* towards others.

Now for the *Use* of this,

1. The joyning of this *Petition* to the former, by the Particle [*And*] will teach us two very useful *Lessons*. (1.) That *Sin* is the *Cause* of all our *Wants* and *Necessities* in this *World*. *Sin* and *Sorrow* came into the *World* together at first, and our repeated *Sins* are the cause of all our *Sufferings* since. God is always ready to hear us, and help us, and do us good; his *Hand* is never short'ned that it cannot save, nor his *Ear* heavy that it cannot hear; but our *Sins* do oft separate between God and us, and keep back good things from us. And therefore whenever we Pray for daily *Bread*, we are taught to beg *Pardon* of our *Sins*, as the only *Hindrances* of our *Mercies*. (2.) That we all of us *Sin* [*daily*] and therefore have need to beg [*daily*] *Forgiveness*, as well as [*daily*] *Bread*. Such is the *Corruption* of Man by the *Fall*, that every *Imagination* of the *Thoughts* of his *Heart* is only *Evil*, and that continually, or every day, as it is in the *Original*, *Gen.* 6. 5. And even in those that are renew'd by a *Spirit* of *Grace*, there are yet so many *Remainders* of *Indwelling Corruption*, that the *Good* which they would, they do not; and the *Evil* which they would not, they do: And therefore have need of daily *Repentance*, and daily *Forgiveness*.

2. From the *Petition* it self, we may learn (1.) That we may hope for the *Pardon* of all our *Sins* from the *Hand* of God, tho' they be never so many and great; for otherwise, why are we taught to ask it? Since we

have

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have Confidence in him, that if we ask any thing according to his Will, he heareth us, 1 John 5. 14. But then we must be sure to come to him with Penitent and broken Hearts, and with a Resolution to forsake them, or else we can never expect Forgiveness. We must be deeply humbled under the Sense of our Sins, and the need we have of Pardon, or else we shall neither sincerely ask it, or effectually obtain it.

Supplice voce roga, veniam dabit ille roganti. Ov.

If we say (or think) that we have no Sin, we deceive our selves, and the truth is not in us: But if we confess (and forsake) our Sins, he is Faithful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness. (2.) That we ought not to despair of Mercy and Forgiveness, tho' our Sins be never so great, for then it would be in vain to ask it. Some are apt to be so deeply affected with the Sense of their Sin, as to say with Cain, *My Sin is greater than can be forgiven*. But we should remember that God is our Father, and then what Tenderness and Indulgence may we not expect from him? We see how he ran to meet the returning Prodigal, Luke 15. 20. And tho' we should say with him, *tho' we have forgot the Duty of Children, yet he has not lost the Bowels of a Father*: But as a Father pitieth his Children, so he pitieth them that fear him, Psal. 103. 13. Yet let us remember (3.) That we must take heed, especially of wilful and presumptuous Sins, for we can never expect that God should forgive us our Sins, if we resolve to continue in them, or to return unto them. Tho' God (upon their Repentance) will speak Peace unto his People, and to his Saints; yet let them not turn again to Folly, Psal. 85. 8.

3. The Condition here added to qualify us for this Forgiveness, will teach us the Necessity of our forgiving others, if we would be forgiven our selves: Since

we can neither *desire* nor *expect* that God should *forgive* us *our Offences*, but only upon this *Condition*, that we be ready to *forgive* those that have *offended* us. If we be not, this *Petition* is only an *Imprecation* against our *selves*, and a pulling down the *Divine Vengeance* upon us, as we are ready to *revenge* our *selves* upon *others*. Neither can we hope to escape the *Judgments* of God for our *Sins* by *omitting* this *Prayer*, or this *Petition*; for *Christ* has expressly told us, *Matth. 6. 15.* That if we *forgive not Men their Trespasses*, neither will God *forgive us*, whether we *Pray* or no. But from this *Clause*, we may further observe (1.) That here is no mention of any sort of *Persons*, whom we ought in particular to *forgive*, and therefore none are excluded. It was the *Saying* of *Cosmo de Medicis*, Duke of *Florence*, I have often read that I must *forgive my Enemies*, but never that I must *forgive my Friends*. And indeed Men are apt more highly to resent the *Injuries* which they receive from those who are under the greatest *Obligations* of *Kindness*, and from whom they have least reason to expect them. But we see the words here are indefinite [*those that Trespass against us*] which include all *Persons* whatsoever, *known* or *unknown*, *Friends* or *Enemies*, and therefore should extend to all in general that have *offended* us. (2.) That here is no mention of any sort of *Trespasses*, *great* or *small*, *new* or *old*, but all are equally to be *forgiven*. And this will appear the more reasonable, if we consider the infinite *Disproportion* between the least of our *Offences* against God, and the greatest *Injuries* we can receive from *Men*. For what can we expect but the utmost *Severity*, if, after God has so freely forgiven us *ten thousand Talents*, we refuse to forgive a *hundred Pence* to our *Fellow-servant*? (3.) That here is no mention of any *Time* set, how often we must *forgive*. And when *St. Peter* ask'd the *Question*, *Matth. 18. 21.* Lord, how often shall my Brother Sin against me, and I forgive

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forgive him? till seven times? Christ returns him this Answer, v. 22. *I say not to thee till seven times, but till seventy times seven.* That is, as oft as he repents and promises Amendment, how often soever it be.

Pet. VI. *And lead us not into Temptation, but deliver us from Evil.*] Now by *Temptation*, is here meant any Provocation or Allurement to *Sin*, proceeding either from the *World*, the *Flesh*, or the *Devil*, who in particular is expressly called *the Tempter*, 1 Thes. 3. 5. And God may be said to [*lead us*] into Temptation, not by *inforcing* or *inclining* us to *Sin*, for so God tempteth no Man, James 1. 13. But either (1.) By laying before us *Occasions* of *Sin* to try our *Fidelity* and *Obedience*; and thus he tempted *Abraham*, Gen. 22. 1. And the *Children of Israel*, when he left the *Nations* among them to *prove them whether they would keep the Ways of the Lord or no*, Jud. 2. 22, 2. By *withdrawing* his *Grace*, and leaving us to our *selves*; and thus he tempted *Hezekiah*, when he left him to try him, that he might know all that was in his *Heart*, 2 Chron. 32. 31. So that here is a manifest difference between the *Devil's* Tempting us and *God's*: The one is to entice us to *Sin*, the other is only to try our *Graces*; the one is to *excite* and work upon our *Corruptions*, the other is only to *discover* them, in order to their *Cure*. In short, the former are properly *Temptations*, the latter are only *Trials*, to see whether we be *Proof* against *Temptations* or no. So by [*Evil*] here is to be understood either. (1.) The *Evil of Sin*, and then it is only *Explanatory* of the former Clause, as if we should say, [*Lead us not into Temptation, that we be delivered from Evil*: Or rather (2.) The *Evil of Punishment*, including the *Judgments* of God in *this Life*, and the *Wrath* of God in the *Life to come*. So that this *Petition* is double, *Negative* and *Positive*. In the former we pray to be kept from *Temptations*, or at least supported

ed *under* them, that we may either not be assaulted *with* them, or however not overcome *by* them; and tho' we should fall *into* Temptations, yet that we may not fall *in* them. In the latter we Pray that tho' we should not be kept from *Temptations*, yet we may be kept from the *Danger* and *Evil* of them: That God would not enter into *Judgment* with us for our *Sins*, but if he think fit to *Correct* us for our *Iniquities*, yet that he will lay *no more upon us than he will graciously enable us to bear*: That he will not *suffer us to be Tempted above what we are able, but that with the Temptation he will also make a way to escape, that we may be able to bear it*: And that he will at length deliver us out of all the *Miseries* of this *Sinful World*, and bring us into that State where we shall be for ever freed, both from *Sin* and *Suffering*, and all *Sorrow* and *Sighing* shall flee away. And in both we Pray against *Satan*, who is particularly stiled *the Evil one*; that we may neither be *Tempted* by him *here*, nor *Tormented* by him *hereafter*.

Now for the *Use* of this,

(1.) From the former part of this Petition, we may learn (1.) The Necessity of *watching* against all *Temptations*, since even the best of Men are so ready to be overcome by them. We ought not therefore to make light of them, or think our selves *secure* from the Assaults of *Satan*, for *we are not ignorant of his Devices*. Much less have we need to *seek Temptations*, upon a vain *Confidence* that we shall be able to resist and overcome them. To which purpose it was excellent Advice of an * *Heathen*, *Let us avoid those slippery places*

* Quantum possumus, nos a Lubrico recedamus; in Sicco quoque parum fortiter Stamus. Sen. Epist. 116.

as much as we can, since we are so little able to maintain our standing, even where the Ground is dry and firm. We are beset with Snares in every Condition, and shall find enough to do to escape them all, without requiring new Trials of our Fidelity and Sincerity. But when Men are apt to trust too much to their own Strength, God is wont to leave them to themselves to try them, that they may see their own Weakness, and the Necessity of our Saviour's Advice, Watch and Pray, that ye enter not into Temptation. (2.) Hence we may see the Folly of those that run themselves into Temptations (tho' they daily Pray against 'em) and that not with any Hope or Design to Resist or Overcome them, but with a desire to yield and be overcome by them. How can they expect that God should hear their Prayers in defending them from the Wiles of Satan, when they take no care of themselves, but even sollicite his Temptations? What is this but gross Hypocrisie, to pretend to Pray for those Assistances, which it is plain they never desire would be given them, and at the same time do all they can to render them ineffectual? Yet too many are in some measure daily guilty of it.

Sometimes the Sin does us o'ertake,

And on our Weakness win :

Sometimes our selves our Ruine make,

And we o'ertake the Sin.

(As a Devout Author has express'd it.) We should therefore Watch and Pray against all Temptations, not only from without, but from within ; that a deceived Heart turn us not aside, lest we be led forth with the Workers of Iniquity.

3. From the Connexion of this Petition with the former [Forgive us our Trespases, — and lead us not into Temptation] we may learn (1.) That 'tis not sufficient to beg the Pardon of our Sins for the time past, but

but we must also beg the *Grace* of God to resist *Temptations* for the *time to come*. Otherwise we shall be oft relapsing into our former *Sins*, or committing *new ones*, and so have frequent need of new *Repentance* and new *Forgiveness*. (2.) That those who have a lively *Sense* of the *Pardon of Sin*, will be more afraid of any *Temptation* to it for the future, because they know the *Weight* and *Burthen* of it before the *Pardon* could be obtain'd. And withal they will be so loth to offend God, who has been so *Gracious* to them in *forgiving* former *Iniquities*, that they will be more watchful against all *Occasions* of incurring his *Displeasure* by any *new Provocations*.

3. From the latter part of this *Petition*, we may learn (1.) That we may lawfully *Pray* against the *Evils* and *Calamities* of this *Life*, so far as our weak and frail *Natures* may be exempted from them, and so far as our *Eternal Welfare* may be secur'd without them. All Men naturally desire *Happiness*, and are averse to *Misery* and *Suffering*: And the Apostle tells us, That *no Chastening or Affliction for the present seemeth to be Joyous, but Grievous*: Nevertheless afterwards it *yieldeth the peaceable Fruits of Righteousness to them that are exercised thereby*, Heb. 12. 11. But if those *Fruits of Righteousness* may be otherwise attain'd, no doubt but we may lawfully desire that God would spare us the trouble of *Correction*; if not, we are to entertain them with the same *Submission* as *Christ* himself did, when he *Prayed, Father, if it be possible let this Cup pass from me*: Nevertheless, *not my Will, but thine be done*. (2.) That if we desire or expect to be [*delivered from Evil*] we must take care that we be not [*led into Temptation*] as the best way to secure us from it. Otherwise 'tis in vain to *Pray* that God would deliver us from *Evil*, while we are always running into it; or to deprecate his *Wrath*, while we are still provoking it. Yet this is the Folly of the generality of Men,

Cesum

*Cæsum ipsum petimus stultitiâ ; neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina. Hor.*

they pretend to desire help from *Heaven* against the *Miseries* and *Calamities* of this *Life*, and yet are continually *Warring* against it, and pulling down the *Divine Vengeance* upon them by their *Iniquities*. But if we would escape the *Evil of Suffering*, let us avoid the *Evil of Sin*, and then the other cannot hurt us.

And thus much for those *Petitions* which concern our *selves*.

LECT.

LECTURE XXVI.

— For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

WE are now come to the Conclusion of this Prayer, which is commonly called the *Doxology*, or a *Form of Praise and Thanksgiving*: Tho' several Learned Men do make a doubt whether it be part of the Prayer or no. For since it is not to be found in some of the most Ancient Greek Copies (tho' all the rest with the Syriac Interpreter have it) and since it is not explain'd by St. Cyprian, St. Austin, nor St. Chrysostom, in those Works of theirs, where they pretend to Expound this whole Prayer; some have thought it was taken out of the Liturgy of the Greek Church, where the Custom was, when the Lord's Prayer had been recited by the Minister, for the People to answer by way of *Doxology*, for *thine is the Kingdom, &c.* as here with us there is annex'd a *Gloria Patri* at the end of every Psalm. Others think it was added by Christ himself, as we find it in St. Matthew: And we have a *Form of Praise and Adoration* so like it in 1 Chron. 29. 11. that some think the one was Copied from the other. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: For all that is in the Heaven, and in the Earth is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all.*

But however it be, it is a very fit *Form of Acknowledgment* to God, to inforce the *Grant* of the foregoing *Petitions*, especially those three which have respect

ſpect to God, as they may be applied to each other in this manner [*thy Kingdom come*] for [*thine is the Kingdom*] [*thy Will be done*] for [*thine is the Power*] [*hallowed be thy Name*] for [*thine is the Glory, for ever and ever.*] So that the Use of this Doxology, is not only to aſcribe unto God, *Majeſty, Power, and Glory*, in a way of *Adoration and Thankſgiving*; or as the *Pſalmiſt* expreſſes it, *to give unto God the Glory due unto his Name*, *Pſal. 92. 2.* But alſo, and chiefly to Strengthen and Confirm our Faith, as to the receiving thoſe things which we here aſk of him, as we ſhall ſee in the following Particulars.

1. We are taught to ſay [*thine is the Kingdom*] Whereby we own the *Soveraignty* of God over all the *World*, and in particular over his *Church*. Now from hence we may learn (1.) That God is the *Soveraign Lord* of all: And therefore, if we conſider what we ſay, we ought to reſign up our ſelves to him as *Sole Prince and Monarch* of our *Souls*, and deliver up every *Rebellious Luſt* to him; or elſe we do but mock him in calling him our *King*, while at the ſame time we reſuſe that he ſhould *Rule over us*. (2.) That ſince God is *King*, he has all things under his *Rule and Government*; even all *Evil* to Suppreſs it, and all *Good* to give it, as far as he ſees it good for us; and ſince we are his *Subjects*, whom he has oblig'd himſelf to protect, and defend, and provide for, we may hereupon ground our *Faith*, and *Hope*, and *Confidence*, that he will grant thoſe *Petitions* we here aſk according to his Will.

2. We are taught to ſay [*thine is the Power*.] Wherein we acknowledge his *Omnipotence* and *All-ſufficiency*, as the *Fountain* of all *Grace* and *Goodneſs*, and one that is able to grant every thing we aſk of him, and even to do abundantly for us above all that we can aſk or think. And from hence we may learn, That we ought to rely upon him (in the uſe of lawful Means) for

for all that is necessary for this Life, or for a better. Otherwise we do but reproach him in repeating those Words, when at the same time we distrust him, as if he was not able to help and relieve in all our Wants and Necessities. Whereas, even a * *Heathen* could say, *There is nothing which God cannot easily effect, and bring to pass, without any kind of Labour or Trouble, if he see it good.*

3. We are taught to say [*thine is the Glory:*] Whereby we acknowledge the *Glory* of all that we are, or have, or do, to be due to him from whom all is received. And this may teach us (1.) That we ought not to ascribe any thing to our selves, but to say with the Psalmist, *Not unto us, O Lord, not unto us, but to thy Name be the Glory.* And (2.) That as we ought to seek God's *Glory* in all that we desire or Pray for, so we may comfortably expect that he will hear and answer our *Petitions*, since his own *Honour* and *Glory* is concern'd therein. The *Good* of the Mercies he will please to bestow will come to us, but the *Glory* of all will redound to Him. And therefore we may well hope that when his *Glory* and our *Good* is thus join'd and united together, we shall not fail in our *Petitions*. And from the whole, we may conclude, That if what we ask be for our *Good*, God may as soon lose his *Kingdom*, and lose his *Power*, and lose his *Glory*, as we fail of our Hearts Desire.

4. We are taught to add [*for ever and ever*] to shew that the *Kingdom* of God is *Everlasting*, and without end, that his *Power* is *Infinite*, and that his *Glory* will endure from *Generation* to *Generation*: And therefore, that if ever he shew'd his *Sovereignty*, exerted his *Power*, or acted for his *Glory*, he is ready

* Nihil est quod Deus efficere non possit, & quidem sine ullo Labore: Cic. de Divinat.

to do so still; for *for he is the same yesterday, to day, and for ever*, Heb. 13. 8. And to this whole Prayer, we are taught to say [*Amen*] to express at once our desire that it may be so, and our belief that it shall be so. For tho' this Particle be not in some of the *Greek* Copies (as neither is it added in *St. Luke*) yet it is according to the *Style*, first of the *Jewish*, and then of the *Christian Church*, to denote their hearty desire of what they Pray for, and their Confidence of obtaining their Requests. And as it is commonly us'd by the *People*, it shews their *Partaking* and *Joyning* with the *Minister*, in all that has been put up by him in his and their behalf.

And thus I have gone through the several Parts of the *Lord's Prayer*. I shall conclude this Discourse with a *short Paraphrase* of a Pious Author upon it, as follows,

' O thou who art the Creator, Preserver, Redeemer,
' and Governour of all Men; ready to hear, and able
' to help, and therefore art to be Lov'd and Trusted
' in. We desire thou may'st be advanc'd above all, in
' the Hearts, and Tongues, and Lives of all Men;
' and that nothing may be ever done to Dishonour thee.
' And to this end, endue us with thy Grace, and bring
' us to thy Glory. Convert all Nations, destroy the
' Kingdom of Sin and Satan, and hasten thy coming
' to Judgment. Enable us to obey all thy Laws, as the
' Saints and Angels do in Heaven; in all things, at all
' times, and with all our Hearts. And in order here-
' unto, supply us with all things necessary for this Life,
' according as we stand in need. Punish us not for
' our Sins which expose us to thy Judgments, both in
' this World, and in the World to come: As we for-
' bear all vindictive Punishment of those who have
' done us any Injury, and are ready to shew 'em the
' same Kindness as if they had never wrong'd us.
' Pre-

• Preserve us from Temptations and Dangers, that we
 • may not be expos'd to them; or preserve us in them,
 • that we may not be overcome by them; and furnish
 • us with all Grace necessary for our Security therein.
 • And deliver us from Evil, both Corporal and Spirit-
 • ual, both of Sin and Suffering. The Sovereign Go-
 • vernment, and Disposal of all things belongs to thee.
 • Thou can'st do whatsoever thou wilt, and whatsoe-
 • ver we desire of thee: The Glory of all is due to
 • thee, and this is that we aim at in all our Requests.
 • And therefore as we make bold to Pray to thee, so
 • we comfortably hope thou wilt grant what we have
 • ask'd according to thy Will, in token whereof we
 • say, *Amen.*

LECT.

LECTURE XXVII.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God, our Heavenly Father, who is the giver of all Goodness, to send his Grace unto me and to all People, that we may Worship him, Serve him, and Obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our Souls and Bodies: And that he will be Merciful unto us, and forgive us our Sins: And that it will please him to save and defend us from all Dangers, Ghostly and Bodily: And that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from Everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

Having given you a particular *Exposition* of the Lord's Prayer, we are now come to consider the *Sense* of the Church concerning it, which will afford us still further Matter of Use and Instruction.

Now this Prayer (as I have said) consists of three Parts, *viz.* The *Preface*, the *Petitions*, and the *Conclusion*. And therefore in treating of the several Particulars here mentioned, I shall reduce them to the several parts of this Prayer to which they belong.

And,

Q.

(1.) In

(1.) In the *Preface*, we desire of God our Heavenly Father, who is the giver of all Goodness, and gives willingly, because he is a Father, and plentifully, because he is in Heaven; that he would be pleas'd to send his Grace unto us and to all People. Wherein,

1. We are taught that God is the Giver of all Goodness, and this will teach us where to have recourse in all our *Wants* and *Necessities*, even to God, who alone can help and relieve us. Our *Friends* and *Relations* may pity us, and wish us well; but many times they can do us no good: However without him they are but *miserable Comforters*, and *Physicians* of no value. And even the Love and Pity we receive from them comes from him still, as the Divine Poet Sings.

*From thee all Pity flows:
Mothers are kind because thou art,
And do'st dispose
To them apart.* Mr. Herb.

And as here we may know where to apply our selves for Help and Relief, so here also we learn where we are to make our *Acknowledgments*, and return our humble *Praises* and *Thanksgivings* for all the Mercies we enjoy.

2. We are taught the Necessity of Assistance from above, for the performance of all the Duties requir'd of us, both towards God and Man, and (as our *Catechism* instructs us in the *Question* immediately before the *Lord's Prayer*) that we are not able of our selves to do any thing without his special Grace, which we must learn at all times to call for by diligent Prayer. Thus Christ tells his Disciples, that without him they could do nothing, John 15. 5. That is, without the Assistance of his special Grace they could do nothing.

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thing that would either be *acceptable* to God, or *profitable* to themselves. And St. Paul ſays, that *we are not able of our ſelves ſo much as to think a good Thought, but all our Sufficiency is of God,* 2 Cor. 3. 5. And therefore we have daily need to beg his *Grace and Aſſiſtance*, ſince it is *He that worketh in us, both to will and to do of his good pleaſure,* Phil. 2. 13. And,

3. We are taught to Pray that he would give *this Grace of his, not only to us, but to all People. That the Knowledge of the Lord may cover the Earth, as the Waters cover the Sea; that he would haſten the Calling of the Jews, and bring in the Fulneſs of the Gentiles; that his ways may be known upon Earth, and his ſaving Health to all Nations.*

(2.) In the *Body* of the Prayer, we deſire ſeveral things, as will better appear by conſidering each particular *Petition.*

In the *First Petition*, we Pray that (by the Aſſiſtance of his Grace) *we may Worſhip him as we ought to do*, and that his *Holy Name* may be *Sanctified* by us, and by all Men upon whom it is called. Now the *Worſhip of God* is a part of *Natural Religion* which we all owe to God as our *Creator*, but the *manner* of this *Worſhip* is chiefly to be learn'd by *Revelation*, ſince God himſelf knows beſt what *Worſhip* is moſt acceptable to him. But alas! many are ſo far from enquiring how to *Worſhip God* in an acceptable manner, that they ſeldom or never think of it, but live as it were *without God in the World.*

In the *Second Petition*, we Pray that *we may ſerve him as we ought to do.* That is, as becomes the *Faithful Subjects* of his *Kingdom*, ſubmitting to, and walking in his moſt *Holy Laws.* And this we are oblig'd to upon the account of his *Sovereignty* over us. And therefore we are not to *chuſe* our own *Offices* and *Emplo*

ployments, or what *Post* we will serve him in, but only to take care that we serve him well in what *Station* or *Condition* soever he is pleas'd to place us. Whereas, if we look abroad into the World, 'tis plain by the Reluctancy of most People against the *Disposals* of *Divine Providence*, that they are ready to say in their Hearts, *He shall not reign over them.*

In the *Third Petition*, we Pray that we may obey him as we ought to do. That is, that we may do his Will as readily, sincerely, and constantly here on Earth, as it is done by the Blessed *Saints* and *Angels* in Heaven. And this we are oblig'd to as we are his *Creatures*, and have our *Being* from him, and all our *Dependance* on him, and therefore ought to be entirely at his *Command*. And one would think it should be our *Wisdom*, as well as *Interest*, to chuse rather to comply with his Will in *doing* what we should, than in *suffering* what we would not.

In the *Fourth Petition*, we Pray, that as our *Necessities* are renew'd every Day, so that *he would be pleas'd to send us daily all things that be needful both for our Souls and Bodies.* And this he is a much better Judge of, than we can possibly be our selves. We may easily know what we *have not*, but we cannot so easily know what we *want*; since there are many things we may neither *have*, nor indeed do really *want* them, but may serve God in our Generation very well and comfortably without 'em. And so we read of *Socrates*, that coming into a Market, tho' he saw a great many things, no doubt, which he *had not*, yet he only made this Reflection on it, [*Quàm multis rebus non indigeo!*] *How many things are here which I have no need of!* And on the other side, there are many things we may really *want*, when we think we do not, and therefore never *desire* them; which is the Case of many, with respect to *Spiritual Mercies*. And therefore we are taught to Pray for what is needful [*both*] for our Souls and Bo-

dies,

dies, that is, what is truly for the Good and Interest of *both together*. For that which is grateful to the *one*, may be prejudicial to the *other*; and it would be foolish to desire (as many do) to indulge and pamper their *Bodies* at the Expence and Hazard of their precious *Souls*.

In the *Fifth Petition*, we Pray that *he will be Merciful unto us, and forgive us our Sins*, as we are ready to forgive those that Trespass against us. And this implies a due *Sense* of our *Sins*, and a deep *Humiliation* for them, and a sincere and hearty *Repentance* of them. Otherwise, as we cannot *expect*, so we shall be *unable* of *Forgiveness*, or however insensible of the *Mercy* of it. For who can *relish* the Sweetness of a *Pardon*, who thinks not that he has *offended*? Or who can *expect* a *Pardon*, that is not *resolv'd* never to *offend* again? And as little reason have we to expect that God should *forgive us*, if we refuse to *forgive others*; since we have sinned infinitely more against him, than any one can have done against us: And we are expressly told, that *if we do not forgive others, neither will our Father in Heaven forgive us*, Mark *II. 26*.

In the *Last Petition*, we Pray that *he would save and defend us from all Dangers Ghostly and Bodily*: Preserving us from the *Evil of Sin* by his *Grace*, and delivering us from the *Evil of Suffering* by his *Mercy*. And more particularly, that he would deliver us from all the *Temptations* of the *Devil*, that grand *Enemy* of our *Souls*; that so we may be freed from the *Wrath* of God, and escape *Everlasting Death* and *Damnation*. And therefore we ought to be apprehensive of *Spiritual Dangers* as well as *Corporal*, and much more, since the one is of infinitely greater Consequence than the other.

(3.) In the *Conclusion* of this Prayer, we are taught to express our *Trust* and *Confidence* in God, that *he will do this of his great Mercy and Goodness*, being Infinite

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in both, as he is in *Glory, Power, and Dominion.* His
Kingdom is over all, his *Power* is Infinite, and his *Glo-*
ry is above the Heavens, and will be so from Everlast-
ing to Everlasting. And 'tis also the hearty *desire* of
our Souls that it should be so, and therefore we say,
Amen. So be it.

And thus much for the *Third Part* of this *Catechism*,
concerning the *Lord's Prayer.*

A

A PRACTICAL
EXPOSITION
OF THE
CATECHISM
OF THE
Church of England.

PART IV.

Of the SACRAMENTS.

LECTURE XXVIII.

Quest. How many Sacraments hath Christ Ordained in his Church?

Answ. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Q 4

Answ.

Quest. What mean you by this Word Sacrament?

Ans. I mean an outward and visible Sign, of an Inward and Spiritual Grace, given unto us, Ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.

Quest. How many parts be there in a Sacrament?

Ans. Two, the outward and visible Sign, and the inward and Spiritual Grace.

IN my entrance upon the *Third Part* of this *Catechism*, I told you that God Ordain'd the use of *Prayer*, and of the *Sacraments*, as the *Means* of Conveying his *Grace* into our *Souls*, so as to enable us both to *believe* in him, and also to *love* and *obey* him, as we ought to do. Of the former of these I have Discours'd already, in my *Exposition* of the *Lord's Prayer*, and shall now proceed to the other *Means* of Conveying this *Grace* to us, viz. by the *Sacraments*.

We are therefore now come to the *Fourth* and *last Part* of this *Catechism*, which treats of the *Sacraments*. And here we are first to consider what is said of the *Sacraments in general*, and then of *Baptism* and the *Lord's Supper* in particular. The *Questions* and *Answers* which I have now read concern the *Sacraments in General*, and the design of them is to inform us of the *Number*, *Nature*, and *Parts* of a *Sacrament*. So that if we follow the *Order* of the *Questions*, here set down, they will lead us to enquire,

1. *How many Sacraments there are.*
2. *What a Sacrament is.* And,
3. *How many Parts are in a Sacrament.*

But

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But before we enter upon these particular *Enquiries*, it will not be amiss to take notice of an *Objection* that may be made against the *Order* of them. For some may be apt to think it would have been more *Methodical* to define the *Nature* of a *Sacrament* with its several *Parts*, before we enquire after the *Number* of them. Now to satisfy this *Scruple*, we are to consider two things. (1.) That the *Church* of *Rome* having asserted *Seven Sacraments* (and thereby added *Five* to the *Number* of those that were only of *Divine Institution*) our *first Reformers*, who Compil'd this *Catechism*, out of their *Zeal* against *Popish Errors*, might think fit to begin their *Discourse* of the *Sacraments*, by declaring the true *Number* of those that were of *Christ's* own *Institution*, exclusive of all others falsely so reputed. (2.) That being to *Discourse* of the *Sacraments*, not simply in themselves, but as they are *Means* ordained by *God* for the *Conveyance* of his *Grace* into our *Souls*, it might be thought convenient to begin with the *Number* of them, rejecting all others falsely so called; and then to proceed to the *Definition* of a *Sacrament*, as a *Proof* that there is and can be no more but these above mention'd, which are of *Divine Institution*. And therefore, according to the *Order* of the *Questions* in the *Catechism*.

I. We are taught to enquire, *How many Sacraments Christ has Ordain'd in his Church?* And they are said to be only *Two*, as generally necessary to *Salvation*, viz. *Baptism* and the *Supper of the Lord*. In which *Answer* there are three things to be considered.

(1.) That these two, *Baptism* and the *Lord's Supper*, are *Sacraments*, and of *Christ's* own *Institution*. For otherwise they could not deserve that *Name*, since it was not in the *Power* of the *Apostles* themselves, and much less of any *inferiour Ministers*, to make and Ordain

tain a *Sacrament*. Now, that these are *Sacraments*, (as none will deny, *so) we shall see more clearly when we come to examine the *Definition* of a *Sacrament*. It may suffice at present, to say, that the *Use* of the one is for *Initiation*, and of the other for *Confirmation*: And that these two *Sacraments* of the *Gospel* in the *Christian Church*, do answer the two *Sacraments* of the *Law* in the *Jewish Church*, viz. *Circumcision* and the *Passover*; whereof the one was for *Initiation*, and the other for *Confirmation*: And when they come to be Abrogated by *Christ*, *Baptism* was Instituted by him instead of *Circumcision*, and the *Lord's Supper* in the place of the *Passover*. Tho' it must be confess'd, there was another particular *Occasion* of their *Institution*, and they had also respect to some other *Customs* at that time in use in the *Jewish Church*; of which more by and by. And that these two *Sacraments* are of *Christ's* own *Institution* (which alone can make them such) is evident by plain *Testimony* from *Scripture*. As for *Baptism*, we have it, *Matth.* 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And as for the *Lord's Supper*, we have it, *Luke* 22. 19, 20. *And he took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.* But the fullest Account of it we have from the *Apostle*, *1 Cor.* 11. 23. &c. *For I have receiv'd of the Lord, that which also I deliver unto you, That the Lord Jesus the same Night in which he was betray'd took Bread, and when he had given thanks he brake it, and said, take, eat, this is my Body which is broken for you; this do in remembrance of me. After the same manner also he took the Cup when he had Supped, saying, This Cup is the New Testament in my Blood, this do*

do ye, as oft as ye drink it, in remembrance of me. Now as to the particular Occasion of his appointing such certain Rites in the Administration of these Sacraments, I say they seem to have respect to some particular Customs introduc'd into the Jewish Church, which tho' we do not find they were ever expressly commanded by God, yet being things indifferent, our Saviour has pleas'd, not only to comply with them, but also to make use of the same Rites in the Institution of his Sacraments, by way of Accommodation with those Customs which had then obtain'd among them. Thus we find the way of admitting Proselytes, and making Disciples among them, was by Baptizing them with Water, as appears by the Story of John the Baptist, as well as by the constant Practice of the Jewish Church at that time. So that Baptism was in use before among them for Initiation, tho' not as a Sacrament. And whereas they were wont to be Baptiz'd in the Name of their particular Teachers or Masters, Christ commanded them to be Baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghost. So it was the Custom in Celebrating the Passover, for the Master of the Feast, after Supper, to distribute small pieces of fine Bread among the Guests, and having first drank of the Grace-cup, to deliver it to be handed about to all the Company. This was usually accompanied with the thanks to God for having Created Bread and Wine, and a Hymn of Thanksgiving. To which Christ thought not fit to Institute any New Rites, but only superadded the Remembrance of his Sufferings, and commanded his Disciples, as oft as they did this (viz. celebrate such Festivals, and close them with the Post-canium) to commemorate him after this manner. But we are to consider.

(2.) That these two only are Sacraments, and that Christ has Ordain'd no other in his Church. And this word [only] is added on purpose to exclude those other Five pretended Sacraments of the Roman Church, viz.
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Penance, Matrimony, Confirmation, Orders and extreme Unction. Which as they are none of them of *Christ's Institution*, as *Sacraments*, nor commanded by him to be used as such; so they are all *defective* in something or other that is requir'd as necessary to constitute a *Sacrament*, as will appear by examining them in particular, after we have given the Definition of a *Sacrament*.

(3.) That these Two *Sacraments*, *Baptism* and the *Lord's Supper*, are generally necessary to *Salvation*. I know some have excepted against this way of Expression, as if it might be interpreted as a tacit Admission of more *Sacraments*, tho' not generally necessary for all. But this seems to be a meer Cavil, and the Sense of the *Church* here seems to be only this. That these Two *Sacraments*, tho' generally speaking they be necessary to *Salvation* where they may be had, the one for our Admission into the Pale of the *visible Church*, and the other for the Confirmation of our Faith in *Christ*, and the Benefits we receive by him; yet they are not so absolutely necessary, that none can be saved without them, if they be not withal contemn'd and neglected.

II. We are taught to enquire, *what a Sacrament is?* which is here thus defined. *An Outward visible Sign, of an Inward Spiritual Grace, given unto us, Ordain'd by Christ, as a Means whereby we receive the same, and a Pledge to assure us thereof.* In which there are three things to be consider'd, viz. The *Nature, Author, and End* of it.

(1.) We are to consider the *Nature* of a *Sacrament*, and that is *an outward visible Sign of an inward and Spiritual Grace*. For in every *Sacrament* there must be a *Sign*, and the thing signified; and this *Sign* must be *Outward*, and *Visible*, or *Corporal*; and the thing signified must be *Inward* and *Spiritual*. The one must be some *Outward Corporal Element*, and the other
some

some Inward Spiritual Grace. Thus in *Baptism*, the outward visible Sign is *Water* wherein the Person is Baptized; and the Inward Spiritual Grace is a *Death unto Sin, and a new Birth unto Righteousness*. So in the *Lord's Supper*, the outward Part or Sign is the *Bread and Wine*, which the Lord has commanded to be received; and the inward part, or thing signified, is the *Body and Blood of Christ*, which are verily and indeed taken and received by the Faithful in the *Lord's Supper*. Of all which more hereafter.

(2.) We are to consider the *Author* of a *Sacrament*, and that is *Christ*, by whom alone it is and can be Ordained. For (as I have said) no one else has any Power or Authority to make or appoint a *Sacrament*. But these two *Sacraments* of *Baptism* and the *Lord's Supper*, are not only commanded by him to be of perpetual use in his Church, but he has also left us the *Words of Institution*, and prescrib'd to us the *Form of Administration*, as I have already observ'd under the First Head.

(3.) We are to consider the *End* and *Design* of a *Sacrament*, and that is, to be not only a *Means* of receiving that *Spiritual Grace*, but also a *Pledge to assure us thereof*. Thus *Water* in *Baptism* is by *Christ* appointed as a *Means* of our *Spiritual Regeneration*, and a *Pledge* to assure us of it, if we perform the *Conditions of Faith, and Repentance, and new Obedience* requir'd of us in the *Baptismal Covenant*. So *Bread and Wine* in the *Lord's Supper* is appointed by *Christ*, as a *Means* of *Strengthening and Refreshing our Souls*, and confirming our *Faith, and Hope, and Love*, and other *Graces*, and as a *Pledge* to assure us of the *Pardon* of our *Sins*, and the *Love and Favour of God*, and all the other *Benefits* of his *Death and Sufferings*. But both these are only by *Virtue of a Divine Institution*: For otherwise the *Water, and Bread, and Wine* being things,
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of common use, have no such Effect or Signification. But being thus appointed by *Christ*, and by Virtue of his *Ordination*, they not only *Represent*, but *Exhibit* to us the Benefits intended by them.

And thus I have shewn the *Nature*, *Author*, and *End* of a *Sacrament*, and at the same time the *Truth*, *Validity* and *Efficacy* of these two *Sacraments* of *Baptism* and the *Lord's Supper*. I shall now briefly examine those other Five pretended *Sacraments* of the *Roman Church*, and shew that they neither do, nor can deserve that Name. And,

1. As for *Penance*, there is no outward visible *Sign*, nor any *Words of Institution* left us in the *Gospel*, and the *End* or *Effect* of it is ascrib'd to other *Means*, as *Works of Satisfaction*, &c. And therefore this can be no *Sacrament*.

2. As for *Matrimony*, there is no *Sign* at all; and tho' indeed it was of *Divine Institution*, being Ordained by God in *Paradise*, yet it was in the *State of Innocence* before *Sin* came into the *World*, and therefore can be no *Sacrament* of the *Gospel*: Neither is it pretended to convey any *Spiritual Grace* to those that enter into that Condition, or else surely they would not forbid the *Use* of it to their *Priests* and *Nuns*, who are usually reputed Persons of the greatest *Sandity* among them.

3. As for *Confirmation*, tho' this has a *Material Sign*, which they call *Chrysm*, yet this was never of *Christ's Institution*, nor ever commanded by him to be used, and therefore they can never expect it should have the Effect pretended by it. Indeed the *Imposition of Hands* was used by the *Apostles*, and is so still by us, but not as a *Sacrament* it self, but as a *Rite* depending upon *Baptism*, and appertaining to that *Sacrament*.

4. As for *Orders*, there is indeed an outward visible *Sign*, viz. *Imposition of Hands*; but that is only an
Action

Action or Gesture, without any *Material Element*, as there ought to be to *Constitute a Sacrament*. Besides these *Orders*, were properly speaking none of *Christ's Institution*: For he Ordained only *Apostles* and *Disciples*; *Presbyters* and *Deacons* were founded by the *Apostles*, who, notwithstanding had no Commission or Authority to make *new Sacraments*. And as for those other *Inferiour Orders* of *Sub Deacons*, *Exorcists*, and the rest, they were neither Ordain'd by the *Apostles*, nor so much as heard of till many Years after. Neither will they pretend that they who enter into *Orders*, receive any Increase or Advancement in *Knowledge* and *Learning*, much less in *Grace* and *Piety* by them.

5. As for *Extream Unction*, this has indeed an *Outward, Visible, and Material Sign*, which is *Oyl*; but this was none of *Christ's Institution*, as they confess themselves, but the *Apostles*, and therefore no *Sacrament*. For *Christ* only is, and can be the *Author of a Sacrament*, which must be grounded upon his *Precept* or *Example*; but there is neither here, but only the Appointment of the *Apostle*, *James* 5. 14, upon occasion of the *Gift of Healing* then ordinary in the Church, and to be used no longer than that *Gift* continued. So that *Healing* and *Remission of Sins* went always together, that is, of those *Special Sins* for which that *Sickness* was inflicted: But this is never used by the *Papists*, but in *Articulo Mortis*, at the *Point of Death*; and besides the *Grace* there promised, is not annex'd to the *Oil*, but to the *Prayer of Faith*, v. 15. And thus we see by this *Definition of a Sacrament*, that none of these last mention'd can deserve that *Name*, and that *Christ* has Ordain'd but *Two Sacraments* in his Church.

III. We are taught to enquire, *how many Parts there be in a Sacrament?* And there are said to be *Two*; the *outward visible Sign*, and the *inward Spiritual Grace*. And these are the *Constituent Parts* which
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are *Essential* to a *Sacrament*, which must consist of something *signifying*, and something *signified*. And tho' this Enquiry may seem to be needless, as being resolv'd before in the *Definition* of a *Sacrament*, yet being there not expressly declar'd as the several *Parts* of a *Sacrament*, it was thought fit here to repeat this part of the *Definition*, in order to introduce the following *Questions* concerning the *Sacraments* of *Baptism*, and the *Lord's Supper*. But having there Discours'd of these *Two Parts* of a *Sacrament*, and applied them to the *Two Sacraments* of the *Christian Church*, I shall need to say no more of them till I come to Treat of each *Sacrament* in particular.

Now for the *Use* of this,

1. Hence we may learn the wonderful *Love* and *Condescension* of *Christ* towards us, in giving us such *sensible Signs* of those *Inward* and *Spiritual Graces* which he design'd to convey to us, and work in us. The *Graces* of God in *Christ* are *Internal*, *Invisible*, and *Spiritual* things, and not to be discern'd or understood by the *Organs* of *Sense*, which are the chief (if not the only) *Means* of all our other Knowledge. And therefore he was graciously pleas'd so far to comply with our Weakness, as to Ordain and Appoint certain *Rites* (which are called *Sacraments*) in his Church, which are not only *visible* and *apparent Signs* of his *hidden* and *invisible Graces*, but also the *Means* whereby we are made partakers of them, and *Pledges* to assure us thereof.

2. Hence we may learn the *Wisdom* and *Goodness* of *Christ*, in the *Choice* of the *Outward Elements* of his *Sacraments*; as of *Water* in *Baptism*, and *Bread* and *Wine* in the *Lord's Supper*. His *Wisdom* appears in making choice of such *common* and *ordinary* things, to represent such high and excellent *Mysteries*. And his *Goodness* is to be observ'd in not requiring such
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difficult and painful Rites and Ceremonies as Circumcision, nor so chargeable as the Paschal Lamb, nor of such Art and Cost together as the Holy Anointing Oil and Perfume appointed under the Law; but only Water, and Bread, and Wine, which are things of common use, and easie to be had without much Charge or Trouble: So as we may partake of the greatest Spiritual Blessings at a cheap and easie rate. Yet let us withal consider,

3. That the receiving and partaking of the outward visible Signs of these Sacraments will avail us nothing without the Inward and Spiritual Grace joyn'd with them. For these two are the Essential Parts of a Sacrament, and if they do not meet together, they are no Sacraments to us, whatever they were design'd and intended. We are therefore not to think as the Papists do, that they have their Efficacy [*ex opere operato*] from the Work done, as if they were so many Charms which produc'd their Effects in us we know not how; but there is something further to be done by us to render them effectual to the Use and End for which they were appointed. Let us not therefore boast of our being Baptiz'd, and partaking of the Eucharist, unless we find those Graces in our Souls which they were design'd to work in us, and which are requir'd of all those that would receive them in a due manner, or reap any Benefit by them. We read of many who will be ready enough to value themselves upon their External Priviledges, and to say unto Christ at the last Day; *We have eaten and drank in thy Presence, and thou hast taught in our Streets*, Luke 13. 26. But all the Answer they shall have, will be this, *I know you not, depart from me ye workers of Iniquity*, v. 27. And therefore if we really desire to partake of the Be-

nefits exhibited to us in these *Sacraments*, let us be careful to perform the *Conditions* of the *Covenant*, which we *made* at first in the *one*, and have so often *renew'd* in the *other*.

LECTURE XXIX.

Quest. What is the outward visible Sign or Form of Baptism?

Ans. Water, wherein the Person is Baptized, in the Name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the Inward and Spiritual Grace?

Ans. A Death unto Sin, and a new Birth unto Righteousness: For being by Nature Born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Quest. What is requir'd of Persons to be Baptized?

Ans. Repentance, whereby they forsake Sin, and Faith, whereby they steadfastly believe the Promises of God made to them in that Sacrament.

Quest. Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

Ans. Because they promise them both by their Sureties, which promise, when they come to Age, themselves are bound to perform.

HAVING discours'd of the *Sacraments* in general, we are now come to consider them in particular. And tho' *Baptism* was last in the *Institution*, (being after *Christ's* Resurrection, *Matth.* 28. 19. Yet being first in the *Administration* (since Persons must first

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first be admitted into the Church by *Baptism*, before they can be capable of partaking of the Lord's *Supper*) we are to begin with *Baptism*. And the last *Question* being concerning the *Essential Parts* of a *Sacrament*, we are now to enquire what those *Parts* are, with respect to *Baptism*. So that what is here said of this *Sacrament* may be reduc'd to these Three Heads.

1. *The Essential Parts of Baptism.*
2. *The Qualifications of Persons to be Baptiz'd.*
3. *An Objection concerning Infant Baptism with the Answer.* Of these in their Order.

I. We are to consider the *Essential Parts* of *Baptism*, and these are two, *viz.* The *outward visible Sign*, and the *inward Spiritual Grace*; which will require a distinct Consideration.

(1.) The *outward visible Sign*, or *Form* in *Baptism* is *Water*, wherein the *Person* is *Baptiz'd*, in the *Name* of the *Father*, and of the *Son*, and of the *Holy Ghost*. Wherein we are to consider both the *Matter* and the *Form*. The *Matter* or *Outward Element* in *Baptism* is *Water*, wherein the *Person* is either to be *Dipt*, or only *Sprinkled* with it, according as the *Circumstances* of the *Person* or the *Country* will admit. It must be confess'd, the *former* was most usually practis'd in the *Primitive Times*, and in those *hot Countries* where the *Gospel* was first *Preach'd*, though *Sprinkling* also was in use among them upon occasion, as in the *Case* of *Clinicks*, or such as by reason of *Sickness* were *Baptiz'd* in their *Beds*, which was owned to be of equal *Validity* and *Efficacy* with the other. And in these *colder Climates* this way has generally obtain'd, as it continues with us at this *Day*. And, (as I have said) this *Washing with Water* was the *Ceremony* of *Initiation* among the *Jews*, to denote to their *Proselytes* their *Forfaking* and *Washing off*

from them all their former *Heathenish Practises*, and from thence it was by *Christ* introduc'd into his Church. The *Form of Words* to be used is this, *In the Name of the Father, and of the Son, and of the Holy Ghost*; which being expressly prescrib'd and appointed by *Christ*, must indispensibly be used by all in the *Administration* of this *Sacrament*. And the meaning of these Words is double, (1.) In respect of the *Minister*, that what he does is not of himself, but in the *Name and Authority* of, and by *Commission* from the *Blessed Trinity*: And (2.) In respect of the *Persons Baptiz'd*, that he not only acknowledges those *Three Persons* in the *Blessed Trinity*, and by desiring *Baptism*, professes this Acknowledgment, which is in effect the *Sum* of the *Creed*, as we saw in the *Question* immediately after it; but also that he delivers and gives up himself as an *Obedient Servant*, and *willing Disciple*, as the *Greek Phrase*, *eis τὸ ὄνομα* [*into the Name*] imports,

(2.) *The inward part*, or thing signified in *Baptism*, is a *Death unto Sin*, and a *New Birth unto Righteousness*. Where it will be needful to explain three things,

1. *What is the meaning of these Terms.*
2. *How they are signified by Water in Baptism.*
3. *How this is a Means of Working them in us, and a Pledge to assure us of it.*

1. This *Death unto Sin* is that which is commonly called *Mortification*, whereby the *Life and Power* of *Sin* is *Mortified* in us, and we also are, as it were *dead to Sin*, in respect of our *Delight* in it, *Inclination* to it, and *Practice* of it: For how shall they that are *dead to Sin*, live any longer therein? *Rom. 6.*
 2. And this *New Birth unto Righteousness*, is that which

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which is commonly called *Sanctification*, or *Vivification*, whereby we are quickned to a *Life of Holiness* and *New Obedience*: And this is to be *Born again of Water*, and of the *Spirit*, John 3. 5. And this is further explain'd in the next words, *For being by Nature Born in Sin*, with strong and violent Inclinations to it, as that which is most agreeable to our Corrupt Natures; and the *Children of Wrath*, not only liable and obnoxious to Everlasting Punishment, but even *dead in Law*, and under Sentence of *Condemnation* (for he that believeth not is condemned already, John 3. 18. We are hereby made the *Children of Grace*, capable of his Favour, and of receiving those Graces which are necessary to fit us for the *Eternal Enjoyment* of him.

2. We are next to enquire how this *Death unto Sin*, and *new Birth unto Righteousness* are signified by *Baptism*. To which end, we must consider that the ancient manner of putting the *Person Baptiz'd under Water*, and then taking him out again, was a Lively and Significant Emblem of *Christ's Death and Resurrection*, and at the same time of our *Dying with him unto Sin*, and *Rising again unto a Divine Life of Holiness*. And so we are said to be *Buried with him in Baptism*, wherein also we are *risen with him*, through the Faith of the Operation of God who has raised him from the Dead, Col. 2. 12. And.

3. That *Baptism* is a Means of working this in us, is plain from the Design and End of *Christ's Institution* of this Sacrament; and by Consequence it must be a Pledge to assure us of it: For if we be not wanting to our selves in our part of the Covenant, we may certainly conclude that *Christ* will not fail on his part, but infallibly bestow it on us.

II. We are to consider the *Qualifications of Persons to be Baptiz'd*, and these are two, *Faith and Repentance*; but *Repentance* being here first named, we shall begin with it.

Now this *Repentance* must be such as whereby they *forsake Sin*, that is, not only *grieve* for it, and *confess* it, and *resolve* against it; but really, *sincerely*, and *actually forsake* it. And this is in other Terms called *Conversion*, or a Change of Heart and Mind, and a *turning from Sin to God*: Which is no other thing than what we *Promis'd* and *Vow'd* in our *Baptism*, viz. *To renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the Sinful Lusts of the Flesh.*

The other Qualification requir'd to *Baptism* is *Faith*, which is to be understood, not only of their Belief of the *Creed*, or the *Articles* of the *Christian Faith*, but especially of a firm and stedfast Belief in particular of those *Promises* of *Pardon of Sin* for the time past, and of *Grace* to avoid Sin for the time to come, and to *live Soberly, Righteously, and Godly* in this present World, which are made and Seal'd to them in this *Sacrament*.

III. Lastly, We are to consider the Case of *Infant Baptism*, or why *Children* are *Baptiz'd*, when by reason of their tender Age they can neither *Repent nor Believe*, as it is here said is requir'd of them that are to be *Baptiz'd*, in order to their receiving the *Benefits* exhibited in, and by this *Sacrament*. And the Answer here is, *because they promise both Faith and Repentance by their Sureties, which promise when they come to Age, themselves are bound to perform.* Which is not to be understood, as if the *Sureties* did promise for the Child that he should do so, much less do they undertake that he is thus *Qualified* already; but

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but the *Answer* and *Promise* is wholly made in the *Child's Name*, tho' not with his own Mouth, yet by *Proxies* or *Sureties*, who answer in his *stead*, by way of *Substitution*, and take upon them an *Obligation* for the *Infant*, which by consequence he is engag'd in, and when he comes to know and understand, must resolve *himself* to be *bound* to it, or else disclaim all part in the *benefit* of it.

Only hereit must be observ'd, that as to *Adult Persons*, such as are of *full Age* and *Understanding*, these *Qualifications* are *pre-requir'd* in them Before they can be admitted to *Baptism*: But as to *Infants*, who cannot yet *believe* and *repent themselves*, but all they do is by *Proxy*; they are only requir'd in the *future*. For tho' the *Answers* made by the *Sureties* in the *Office* of *Baptism* be in the *Present Tense*, as [*Dost thou in the Name of this Child renounce the Devil and all his Works, &c.*] The *Answer* is [*I renounce them all*] and again [*Dost thou believe in God the Father Almighty, &c.*] the *Answer* is [*All this I stedfastly believe*] yet it must be remembered that these are only made in the *Child's Name* and *Stead*, and what he must be *suppos'd* to say, and would be *oblig'd* to say, if he was of *Age* to *speak* for himself.

But still it may be *objected* (as I hinted formerly in my *Second Lecture* on this *Catechism*) what need is there for *Infants* to be *Baptiz'd*, and why may it not be defer'd till they be of *Age*, and able to *Answer* for themselves, and will need no body else to *speak* for them?

To which I now *Answer*, (1.) That since *Baptism*, (as I have said) is appointed by *Christ* as an *Initiating Ordinance* instead of *Circumcision*, there is no Reason can be assign'd, why they may not both be perform'd at the same *Age*, and why *Children* may not have a *Right* to the one as well as the other. Now 'tis evident and undeniable, that among the *Jews* their *Children* were *Circumciz'd* on the *eighth Day*, and that according to God's own *Command* and *Appointment*; and

it would seem very hard that *Christian Children* should not have the same *priviledge* of being admitted into the Church, as those among the *Jews*. (2.) That the *Children of believing Parents* are within the *Covenant of Grace*, as well as themselves (according to that of *Sr. Peter*, *Acts* 2. 39. *For the Promise is to you, and to your Children*) and if they have a *Right* to the thing it self, why not to the *Sign* of it? And (3.) That since many whole *Families* were *Baptiz'd* by the *Apostles*, there is no doubt but there were some *Children* among them: Or at least that when the *Parents* were *Baptiz'd*, and had for some time manifested the *Sincerity* and *Stedfastness* of their *Profession* by a *Holy Life*, their *Children* also were admitted to the same *Priviledge*, to receive the *Sign* of the *Covenant* as well as they.

Now for the *Use* of this,

1. Let us consider, that 'tis our *Choice*, whether we will stand to our *Vow* made in *Baptism* or no. That is, whether we will acknowledge that to be our *Sense* which our *Sureties* undertook for us at our *Baptism*; which if we do, then we take that *Obligation* upon our selves, and are *Perjur'd* ever after, whensoever we fail in the *Performance* of any part of it: Or whether we will *disclaim* it, which if we do, we at the same time *Renounce* all our *Right* and *Interest* in *Christ* and his *Grace*, and so are left in a miserable impotent Condition, unable to resist the least *Temptation*, and ready to be carried headlong into all *Wickedness* here, and into the *Gulph* of *Eternal Perdition* hereafter. And therefore we ought to acknowledge it as a great *Act* of *Charity* in those, who by being *Sureties* for us, did procure us so early an *Interest* in this precious *Mercy*, and which we ought to take *Care* that by our *Breach* of the *Covenant* we do not lose the *Benefit* of it.

2. Let us examine our selves, whether we find in our own *Souls* those *Qualifications* that are necessarily requir'd

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quir'd for our reaping the *Benefit* of this *Sacrament*; and whether we be sensible of this *Death unto Sin*, and *new Birth unto Righteousness*: And let us labour after those *Inward and Spiritual Graces* represented and exhibited to us in *Baptism*. For as the Apostle tells us on this very occasion, *Rom. 6. 4. We are therefore Buried with Christ into his Death, that like as he was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.*

LECT.

LECTURE XXX.

Quest. Why was the Sacrament of the Lord's Supper Ordained?

Ans. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits we receive thereby.

Quest. What is the Outward Part or Sign of the Lord's Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Quest. What are the Benefits whereof we are partakers thereby?

Ans. The Strengthening and Refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Quest. What is requir'd of those who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former Sins, steadfastly purposing to lead a new Life; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

WE are now come to consider the other Sacrament of the Lord's Supper: And what is here said concerning it, may be reduc'd to these Four Heads.

1. The

1. *The End of its Institution.*
2. *The Essential Parts of it.*
3. *The Benefits exhibited by it.* And,
4. *The Qualifications of those that are to receive it.*

I. We are to consider the *End* of its *Institution*, or *why the Sacrament of the Lord's Supper was Ordained?* And tho' perhaps some may wonder why this *Question* was not also demanded with respect to *Baptism*, yet there seems not to be the same necessity for it. For if we consider that it came in the place of *Circumcision*, and like that is Administred but *once*, and that most commonly in the time of *Infancy*; it will plainly appear to be an *Initiating Sacrament*, whereby Persons enter into *Covenant* with God, and are admitted as *visible Members* of the *Church of Christ*. But as for this *Sacrament of the Lord's Supper*, tho' it also came instead of the *Passover*, and accordingly *Christ* is called our *Passover*, in 1 Cor. 5. 7. And the *Lamb of God that taketh away the Sins of the World*, John 1. 29. in Allusion to the *Paschal Lamb*, which was an eminent *Type* of him; yet this *Sacrament* being to be often Administred [as the *Paschal Lamb* also was Slain every Year] there seems a greater necessity of assigning a Reason of it. And this was also requir'd, with respect to the *Paschal Lamb* (the *Type* of him) and the manner of Administring and Receiving that *Sacrament*, as appears, *Exod. 12. 26, 27.* And it shall come to pass, when your Children shall say unto you, *What mean you by this Service?* That ye shall say, *It is the Lord's Passover, who pass'd over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and deliver'd our Houses.* For tho' *Christ* was Sacrificed but *once* for all, and by *one Offering* has perfected for ever them that are Sanctified, *Heb. 10. 14.*
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Yet it was necessary the *Memory* of it should be frequently renew'd and reviv'd. And therefore this is here assign'd as a *Reason* of *Christ's* Ordaining this *Sacrament*, viz. *For the continual Remembrance of the Sacrifice of the Death of Christ, and the Benefits we receive thereby.* Here we are to observe, that as the *Death of Christ* was a *Sacrifice* for the *Sins* of the *World*, so it ought to be continually remembred by us, that is, frequently and perpetually, so as we are often to think of it, and never to forget his wonderful Love in it, and the inestimable Benefits we receive by it: And therefore this *Sacrament* was Ordain'd by him as a perpetual *Commemoration* of it. In short, it was Ordain'd both for a *Sign* and a *Seal*, according to the former *Definition* of *Sacrament*. (1.) For a *Sign* to signify and represent to us the *Sacrifice of Christ's Death* for the *Sins* of the *World*, which we ought to have in *continual Remembrance*: And (2.) For a *Seal* to convey, and a *Pledge* to assure us of the great Benefits we receive by the *Death of Christ*.

II. We are to consider the *Essential Parts* of this *Sacrament*, viz. the *outward visible Sign*, and the *Inward Spiritual Grace*.

(1.) The *Outward Part*, or *Sign* of the *Lord's Supper*, or the *Outward Elements* in this *Sacrament*, are *Bread* and *Wine*, which the *Lord* hath commanded to be Administred and received, saying, *Take, eat, and drink ye all of this: Do this in remembrance of me.* So that the *Outward Part* of this *Sacrament*, consists of certain *Outward Elements*, and certain *Mystical Actions*. The *Outward Elements* are *Bread* and *Wine*: So we read, *1 Cor. 11. 23.* That he took *Bread*, and v. 25. *After the same manner he took the Cup.* *Wine* indeed is not here express'd, but 'tis implied; and the *Fruit of the Vine* is particularly mention'd by our *Saviour* in the *Gospels*. The *Mystical Actions* are *Break-*
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ing and Eating of the Bread, and pouring out, and Drinking of the Wine : Both which will presently be explain'd. For,

(2.) The inward part, or thing signified in this Sacrament, are the Body of Christ broken upon the Cross, by the Bread, and the Blood of Christ shed and poured out by the Wine. And as the Bread and Wine are truly taken and received Corporally, so verily and indeed is the Body and Blood of Christ taken and received Spiritually of every true faithful Soul in the Lord's Supper.

III. We are to consider the Benefits to be receiv'd by this Sacrament. And these are the strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine. That is, our Souls are thereby strengthned with Divine Grace against the Power of Sin, and refresh'd with the Sense of God's Mercy in the Pardon of Sin, by the Virtue of Christ's Body and Blood thus Spiritually applied, and receiv'd by Faith ; even as our Bodies are strengthned and refresh'd in the use of common Bread and Wine.

IV. Lastly, We are to consider the Qualifications of all Worthy Communicants, or what is requir'd of those that come to the Lord's Supper (by way of Preparation) that they may be made Partakers of the Benefits thereof. And that is Self-examination, according to the Apostle's Rule and Direction, 1 Cor. 11. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* And here we may observe two things,

1. *The Parties to be examined.* And,
2. *The Matter of this Examination.*

(1.) We must take notice that we are here requir'd only to *examine our selves*. Not but that it may sometimes be very convenient and necessary to consult with some *Faithful Friend* concerning our *Spiritual Condition*, and especially with those that are appointed to be the *Guides of our Souls*; who upon our Discovery of our own Hearts, may find out and *know* our Condition better than *we do* our selves; and not only so, but make *us* to know it too, and be an *Interpreter of a Thousand* to *shew unto Man his Uprightness*, Job 33. 23. But when it is said we are to *examine our selves*, 'tis implied that we have no *Authority* or *Commission* to *examine others* who Communicate with us, or to pass any *Censure* on them, even in our own *Minds* as *Unworthy*, which many are apt to do, and upon that account alone refuse to *joyn* with them in receiving this *Sacrament*. But this we have no *Warrant* for, as appears by the *Parable of the Marriage-supper*, Matth. 22. Where tho' the *Wedding* was furnished with *Guests*, both bad and good, and one of them was without a *Wedding garment*; yet we do not find the rest made any *Animadversions* upon him, or refus'd to *joyn* with him; that he was left to the *King* himself, the *Master of the Feast*, who alone was able to *Judge*, and accordingly *Condemn'd him to be cast out*. And indeed, if we were but so careful and diligent as we ought to be in the *Examination* of our *selves*, we should find so much *Work at home*, and within our own *Hearts*, that we should have no *leisure* to concern our selves with the *State and Condition* of others.

(2.) We

(2.) We are to conſider the *Matter* of this Examination, and that is here reduc'd to Four Heads.

1. Repentance.
2. Faith.
3. Gratitude. And,
4. Charity.

And in every one of theſe, we are not only to enquire whether theſe Graces *be in us* or no, but we are to continue this *Self-examination* till we find them wrought in us, before we preſume to come to this Holy Table. And,

1. We are to examine our ſelves whether we repent us truly of our former Sins, ſtedfaſtly purpoſing to lead a new Life. Where we may obſerve, That we cannot truly Repent of our Sins, without heartily reſolving to forſake them; and that there is no Medium between a good Life, and a bad one, between turning from Sin, and turning to God. But alas! 'tis to be feared that many Perſons never think of their Sins, but only now and then a little before a Sacrament (like the *Votivæ Noctes* among the *Heathens*) and then they have only a Slight and Superficial Sorrow for them, without any ſerious Reſolution of Amendment, as appears by their return to their former Courſe immediately after. But ſuch Perſons can never expect that *Chriſt* ſhould bid them Welcome to his Table, who ſtill harbour thoſe Sins that were the Cause of all his Sufferings, and which his Body was broken, and his Blood was ſhed to redeem them from.

2. We are to examine our ſelves, whether we have a lively Faith in God's Mercy through *Chriſt*. Now many will pretend to Believe in *Chriſt*, and hope that God will be Merciful. &c. But we are alſo to conſider that this Faith muſt be Lively and Operative.

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rative, and productive in us of a *Holy Life* and *Conversation*. *Obedience* is the very *Life of Faith*, for *Faith without Works is dead*, James 2. 20. And our *Hope* is vain, if it be not accompanied with a *Holy Life*, for *he that hath this Hope in him purifieth himself, even as he is pure*, 1 John 3. 3.

3. We are to *examine our selves*, whether we *entertain a thankful Remembrance of Christ's Death*, which is here so lively represented to us in this *Sacrament*. Now that Christ should suffer his *Blessed Body* to be *broken* on the *Cross*, and his precious *Blood* to be *shed* for our *Sins*, to reconcile us to his Father, and to purchase *Everlasting Redemption* for us from the *Wrath of God*, and *Eternal Death and Destruction*: This is such an *inestimable Mercy* as requires our highest *Gratitude* and *Thankfulness*, and which we ought to *shew*, not only with our *Lips*, but in our *Lives*, by giving up our selves to his *Service*, and by walking before him in *Holiness* and *Righteousness* all our *Days*. And since we have such *Tokens* and *Pledges* of his *Love*, and such lively *Representations* of it in this *Sacrament*, we must be very *ungrateful* and *unmindful*, if we ever forget it.

4. Lastly, We are to *examine our selves*, whether we be in *Charity* with all *Men*. That is, not only with those who *Communicate* with us, without which it cannot well be called the *Communion of the Body and Blood of Christ*, as it is, 1 Cor. 10. 16. But also with all others: To which we are strongly induc'd by *Christ's Example*, here represented before our *Eyes*, who shew'd the greatest *Love to Mankind* that ever was, or can be shown again. And this *Charity* is exercised, both in *Giving* and *Forgiving*. In giving others what their *Necessities* require, and our *Abilities* can afford; and in *Forgiving* others in whatsoever they have any ways offended or injur'd us. Without this *Charity* we can expect to receive no

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Benefit by the Death and Sufferings of Christ, who willingly became Poor, that we might be made Rich; and while we were yet Enemies Died for us, that we might live through him.

Now for the Use of this, I shall conclude this Discourse, and these Lectures with Three Practical Considerations, which may have respect to three several Times, viz. *before, in, and after the Sacrament*: The one to *Excite* us to it, the other to *Direct* us in it, and the last to *Benefit* us by it.

I. Let us consider how we answer the *End* of Christ's Instituting this Sacrament, which was for the *Continual Remembrance of his Death, and of the Benefits we receive thereby*. But alas! how many, how very many are there who pretend to be *Christians*, and yet seldom or never so much as *think* either of the *one*, or of the *other*. For how can they be imagined to *Remember Christ's Death*, when they will never come where they may be put in mind of it? Or how can they expect to reap the *Benefits* of it, when they wilfully neglect that *Ordinance* which he has appointed as a *Means* to convey those *Benefits* to them, and a *Pledge* to assure 'em thereof? I know the common *Excuse* is, that they are *unprepar'd* and *unfit* to come to this *Holy Table*, and the Fear they are in of *Receiving Unworthily*, and thereby *Eating and Drinking their own Damnation*. And indeed it must be confess'd, that this *Excuse* is but too often too *true*, and that the *Danger* also is very great. But why then do they not *prepare* and make themselves *fit* for it, that they may receive it *worthily*, and receive no *hurt* but *benefit* by it. They cannot pretend to want *Time* for it, or *Notice* of it; for they all know long before-hand the *common Times* when it is usually *Administred*, and besides they are often reminded of it a little before, with earnest *Invitations*

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and *Perswasions* to come, and *Directions* to fit them for it. And how if *Christ*, instead of *Inviting* them to his *Table*, should *Summon* them to his *Tribunal*? Tho' they will not come to the *one*, they must and shall come to the *other* whether they will or no. And if they be unfit for the *Sacrament*, how much more unfit will they be for *Death* and *Judgment*? Yet no body knows whether he shall have more time to *prepare* for the *one* than for the *other*. 'tis certain that many who neglect the *Sacrament* at *one time*, are snatch'd away by *Death* before the *next*, and who can be sure but it may be his own *Case*? But if they refuse to come to the *Sacrament*, because they will not be at the *trouble* to *prepare* for it; that is, because they will not part with their *Lusts and Vices* that make them *unworthy* of it: They are to know, and ought to consider, that they are in equal *Danger* as if they receiv'd *Unworthily*, and that they may *Eat and Drink their own Damnation* (as too many do) at their *own*, or *other's Tables*, as well as at that of the *Sacrament*.

2. Let us consider how we may best and most *Worthily* receive this Blessed *Sacrament* when we come to it, so as to partake of the *Benefits* of it. And this we may learn, by considering the great *Defect* mentioned by the *Apostle* in those that receiv'd it *unworthily*, which is, *in not discerning the Lord's Body*, 1 Cor. 11. 29. And therefore they who can *discern the Lord's Body*, may be sure they receive it *Worthily*, and expect to reap the *Benefits* of it. Now the *Lord's Body* in the *Sacrament* is only to be discern'd by *Faith*, and therefore tho' it be said that the *Body and Blood of Christ* are *verily and indeed taken and receiv'd in the Lord's Supper*, yet 'tis only by the *Faithful*, and that by their *Faith*. Without this *Faith* the *Outward Elements* will be but *common Bread and Wine*, and have none of that *Virtue and Efficacy* in them to work these *Effects* in us, which otherwise might be expected from them.

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Let us therefore earnestly beg of God, when we come to this *Holy Sacrament*, that he would open our Hearts, and enlighten our Understandings to *discern the Body and Blood of Christ* in these *Holy Mysteries*, that his *Flesh may be Meat indeed*, and his *Blood may be Drink indeed* to our Souls, and that we may truly Feed on him in our Hearts by Faith with Thanksgiving.

3. Lastly, Let us consider what *Effects* we find in our own Souls after the receiving of this Blessed Sacrament. Whether we find our Souls *strengthened* by it against Sin, and enabled for the Performance of our Duty. If by Faith we have truly receiv'd the *Body and Blood of Christ* in this Sacrament, we cannot but find *Virtue* proceeding from it, for the Mortifying of our Sins, and the encreasing and strengthening of all our Graces. If we can perceive nothing of this in us, 'tis to be fear'd we are not so well prepar'd for it, or not so Devout and Serious in it as we ought to be. Let us also consider whether our Souls be so refresh'd by it, in the comfortable Sense of the Pardon of our Sins, as we may expect from it, if duly received. If we find nothing of this in us, 'tis to be fear'd there are some secret Sins that we still retain, and are unwilling to part with, and no wonder then if we receive no more Comfort by this Sacrament. But if we be Careful and Diligent in our Preparation for it, and Devout and Serious in it, we need not fear but to receive Benefit and Comfort by it. We shall then find by Comfortable Experience, that Christ is the true Bread of Life, and that his Love is better than Wine. And this will inflame our Hearts with Love unto him again, who loved us, and gave himself for us, that he might Redeem us from all Iniquity, and purifie us unto himself a peculiar People, zealous of good Works. And let us beg of God that he will assist us by his Grace in the use of this, and all his other Ordinances, that we may grow in Grace, and in the Knowledge and

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and Love of our Lord Jesus, and that we may be daily adding one Degree of Grace to another, till we come unto the Measure of the Stature of the Fulness of Christ. To whom with the Father, and the Holy Spirit, be all Honour, and Praise, and Glory, now and for ever. Amen.

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F I N I S.

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